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KOREAN AFFAIRS REPORT

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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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OURS IS A GREAT PARTY POSSESSED OF INVINCIBLE MIGHT AND LEADERSHIP POWER

Pyongyang KULLOJA in Korean No 2, Feb 80 pp 2-8

[Text] Today a new turnaround is occurring in the development of our party and revolution. By the majestic labor struggle of all of our party members and working people who have dynamically launched into greeting the Sixth Party Congress as the festival of a great victor the fire of a revolutionary upswing is blazing with sweeping flames on all fronts of socialist construction, and on the road ahead for our fatherland a still brighter future is being unfurled.

Such changes taking place in our country and all the victories scored by our people in revolution and construction in the past period are the luscious fruits brought by the tested leadership of our party possessed of invincible might. None of the changes and perdurable creations of the century that have been brought about on the road of the Korean revolution filled with great events are thinkable away from the sagacious leadership of our party.

Our party is a guiding force leading the Korean revolution and our people to the bright communist future, assuming full responsibility for the destiny of both of them. The victory of our revolution and the future of the nation entirely depend on strengthening the might of the party in every possible way and enhancing its leadership power. Following the outstanding, tested leadership of our party possessed of ever victorious strength is where the decisive guarantee for the eternal victory of our revolution and the unending prosperity of our fatherland is.

1

Our glorious party is a revolutionary party that possesses invincible might, having grown up and been strengthened amid the storm of the revolutionary struggle.

The great leader Comrade Kim Il-song taught as follows:

1

"Our party has been strengthened and developed into invincible ranks amid the trials of the arduous, formidable revolutionary struggle. Ours has grown up as a mighty revolutionary party, tempered and tested in the course of organizing and leading the people's democratic revolution, the Fatherland Liberation War against the U.S. imperialist aggressors, the struggle for the postwar rehabilitation and reconstruction of the people's economy, and the struggle for socialist revolution and socialist construction." (Answers to Questions Posed by Foreign Journalists," Vol 2, p 348)

The party of the working class is the political staff attaining the revolutionary cause charted by the leader, a guiding force leading the broad masses of people toward its victory. If the party is to acquit itself fully of its mission and role as vanguard of the revolution, it must carry out difficult and enormous historic tasks and must possess powerful combat might and ever victorious strength equal to the tasks, whatever the trial and adversity. None but the party possessed of invincible might can confidently lead the people to the communist future and brilliantly carry forward and attain the leader's cause to the end.

The might of the party does not get nurtured by itself but gets strengthened amid the sweeping flames of the revolutionary struggle. Our party which is struggling for the victory of the chuche cause has grown up as a mighty revolutionary party, tempered and tested amid the complex struggle to change nature and society, amid the bloody struggle to beat back the armed aggression of the imperialists and amid the sharp struggle to defend the unity and solidarity of the party against internal and external opportunists.

Our party, courageously breaking through all the bottlenecks and barriers encountered, has grown up and been strengthened into even more invincible revolutionary ranks amid the formidable struggle to realize the magnificent program unfurled by the great leader at the Fifth Party Congress.

Because our party has been strengthened and developed amid trials of the unprecedentedly arduous, formidable revolutionary struggle, it glories in being a revolutionary party possessed of such invincible combat strength and might.

The invincible might of our party has come to be further strengthened amid the rewarding struggle to convert the entire party and the whole society to the chuche ideology. Under the sagacious leadership of the party we are today comprehensively attaining the historic cause for dyeing the entire party and the whole society one color with the great chuche ideology. This is a glorious struggle to attain our revolutionary cause charted in the Paektu forests, a sacred task to strengthen and develop ours into a forever chuche-oriented revolutionary party. Amid this struggle our party is being strengthened organizationally and

ideologically more than at any time, and the combat strength and might of the party is being ceaselessly enhanced.

Today our party possesses powerful strength capable of leading revolution and construction along the one road of victory, surmounting whatever storm, and the entire party members and working people are filled to overflowing with firm determination and faith to carry out the revolution to the end, completely entrusting their destiny to our party and following the guiding light of the party. This eloquently proves the invincibility and greatness of our party and firmly guarantees the ultimate victory of the Korean revolution and a bright tomorrow.

Never before in the history of our party its authority and prestige have been so high and its might and combat strength so powerful as today.

The great leader Comrade Kim Il-song taught as follows:

"There is no such great party, no such great people in the world in any country but ours where all people, thoroughly armed with the unitary ideology of the party, are solidly united around the party and move as one person at the command of the party." ("Kim Il-song Selected Works," Vol 7, p 459)

The invincible might of our party lies in the airtight unity and solidarity of the entire party in one ideological will.

Unity and solidarity is the source of the combat strength and might of the party and is the decisive guarantee for all victories. The invincibility and might of the party springs from the solidity and vitality of unity and solidarity. The party of the working class, only if it achieves unity and solidarity possessed of solidity and vitality, can display to the hilt its might as an organized combat collective of the working masses and acquit itself fully of its historic mission to the end.

If the unity and solidarity of the party is to become a genuine one possessed of solidity and vitality, the union must be solid based on one thought, the leader's thought, and it must be resolutely defended and further strengthened generation after generation. Only then will it be possible to brilliantly carry forward the revolutionary cause charted by the leader and attain it to the end.

Our party, from the beginning tightly grasping it as a basic question bearing on the destiny of the party, the destiny of the revolution to realize unity and solidarity based on one thought and defend and strengthen it, has always put great efforts into the task and has launched a resolute and ceaseless struggle to achieve genuine unity and solidarity. The history of our party has been a journey of a glorious

struggle to realize unity and solidarity based on the great leader's revolutionary thought, the chuche ideology. In this process have come to be achieved the union in ideological will of the entire party and the whole society breathing and acting as one, based on the chuche ideology, and the unity and solidarity based on boundless faithfulness to firmly believe and follow only their party and leader. Our party members and people, always sharing destiny with the party in difficult times as well as in good times, have protected and defended the great leader and the party politicoideologically with their lives, and every time a formidable trial confronted the revolution, have aggressively moved forward, clearing the difficult situation of the revolution with united strength, holding ever higher the banner of unity and solidarity based on the chuche ideology.

Such unity and solidarity of our party, because it has been protected and defended, the purity intact, from generation to generation and because its invincibility has been tested amid the trials of arduous struggle, possesses the greatest solidity and vitality. Because of this great strength of unity and solidarity, the Korean revolution in the future the same as in the past will dynamically move forward forever along the one road of chuche and will be victorious. The steely unity and solidarity of the entire party that no force can break, is becoming a great pride of our people and is firmly guaranteeing the invincible might of our party.

The invincible might of our party also lies in that a steely discipline whereby all move as one person under the leadership of the Party Center firmly prevails in the entire party.

That a revolutionary discipline whereby all move in unison under the guidance of the Party Center prevails in the entire party is an important guarantee for the combat strength and might of the party. Only if discipline whereby all move as one person at the direction of the Party Center is established partywide, can the party display its might as a political force solidly united as one revolutionary collective and acquit itself fully of its mission as a political weapon for attaining the leader's cause. Only then is it possible to thoroughly embody the leader's thought and leadership in the entire party and the whole society and to move the revolution forward and victoriously lead it as intended and wished by the leader.

Today our party is making the intent and guideline of the Party Center deeply penetrate all echelons down to the base level, and this is becoming the unitary compass for all party members and working people in their work and life. To regard the policies of the party as none other than law, supreme command and to struggle, jumping into fire and water, to carry them through unconditionally to the end is becoming an unsurpassed glory for our party members and working people. That at present in our party and our society there are emerging countless

genuine church-oriented revolutionaries intent on dedicating their whole lives to the party and the leader like the unsung heroes graphically shows the spotlessly clean and pure mind of our party members and working people to loyally fight on, following the guiding light of our party.

Within our party has been firmly established a strong order and discipline for resolving all tasks only with the teachings of the great leader and the intent of the party as criteria and for organizing and executing them, thoroughly abiding by the party. Thus with the decisions and directives of the party executed without deflection and with the plan and intent of the party brilliantly realized, they are bearing luscious fruits. This is the most precious achievement scored in our party construction beyond comparison with any thing, and is the source of strength demonstrating the invincible might of our party.

The invincible might of our party also lies in the groundwork solidly paved for attaining the communist cause to the end.

The revolutionary cause of the working class, the communist cause, comes to be attained through the process of brilliantly carrying forward and developing generation after generation the cause of the leader who has first charted the road to revolution. Therefore, the party of the working class must keep moving the revolution forward, continuing the bloodline of the revolution for the victory of the communist cause.

Our party is energetically leading the struggle to brilliantly attain the communist cause under the slogan for converting the whole society to the church ideology. Today in our country there have been solidly provided all the ideothoretical heritages and material foundations capable of comprehensively hastening the historic cause for dyeing the whole society one color with one thought; there have been firmly laid organizational and ideological cornerstones capable of strengthening and developing the party into a forever church-oriented revolutionary party which will be leading this cause.

Ours is a revolutionary party ceaselessly moving forward toward the victory of the church cause, a militant party struggling always brimming with a vibrant, vigorous fighting spirit free from senility and stagnation. By the grand strategy and resolute struggle of our party to attain the revolutionary cause charted by the great leader the entire party and the whole society are always brimming with ever higher revolutionary enthusiasm and militant vigor, and in all areas of revolution and construction new miracles and innovations are happening one after another.

Today our people, deeply engraving in their hearts that it is on the road of moving forward following the banner of the party where all of our victories and glories, the unending growth and prosperity of the

fatherland and the bright future of the nation are, are dynamically moving forward loyally upholding the leadership of the party toward the communist future where the immortal chuche ideology will have been completely embodied.

Only one aim--the fiery loyalty of our people to attain the communist cause to the end, sharing destiny with the party to the death--makes it possible to ever more clearly look into the bright tomorrows of the Korean revolution, and firmly guarantees the ultimate victory of the chuche cause.

2

Ours is a great party possessed of tested leadership power leading revolution and construction along the one road of victory.

Our party, assuming full responsibility for all questions of the Korean revolution, large and small, for today's life and tomorrow's fate of our people, is confidently leading the entire people along the one road of victory and glory.

Away from the tested leadership of our party it is impossible to move the revolutionary struggle and construction tasks one step forward nor is it possible to hope for a bright future of our people. By our party great blueprints for revolutionary changes are drawn up and a shining history of heroic exploits is shaped.

Our party, overcoming all barriers and trials with its mellow, tested leadership, has compiled in this land imperishable great achievements and abundant experiences.

The tested leadership of our party is being more highly demonstrated today in the rewarding struggle to dye the whole society one color with one thought, the chuche ideology. The past decade of the 1970's in which we have dynamically moved forward under the slogan for converting the whole society to the chuche ideology has been embroidered as an epic canvas which will be forever radiant in the development of our party and our revolution.

By laying down a new militant program for converting the whole society to the chuche ideology and by energetically leading the struggle at the helm for the realization, our party has energetically moved our revolution forward. Indeed, the tested leadership of our party--this is the source of strength that has enabled our people to shape a great history of miracles and changes in revolution and construction, overcoming all barriers and trials.

The tested leadership of our party as the guiding force for the Korean revolution lies above all in thoroughly establishing chuche in revolution

and construction and solving all questions in accordance with the demands of the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"Most important in the leadership of the Korean Workers Party for revolution and construction was thoroughly establishing chuche."
("Answers to Questions Posed by Foreign Journalists," Vol 2, p 210)

To thoroughly establish chuche and solve all questions in accordance with the demands of the chuche ideology is a basic demand for the victory of revolution and construction.

This is none other than thinking out with our own heads all questions arising in revolution and construction and resolving them with our own strength to suit the specific conditions of our country and the interests of our people. To put it another way, this is the revolutionary principle of independently, creatively solving all questions.

Only if the party of the working class and the communists independently, creatively resolve everything always on a firm chuche-oriented stand, can they establish a correct direction and way of struggle and lead revolution and construction to victory, energetically organizing and mobilizing the masses of people.

If the communists, affected by others' style without their own independent belief and conviction, fail to believe in the strength of their own people, they cannot come up with any initiative nor can they correctly carry out revolution and construction. Therefore, the party of the working class and the communists must independently, creatively solve all questions always based on their belief to suit the specific conditions of their country and the interests of their people.

Our party, from the first day of leading our revolution and construction putting the establishment of chuche up front as a basic question arising in winning the victory of the revolution, has held it as a firm principle to independently, creatively resolve everything, however difficult and complex the environment. By so doing our party was able to uniquely chart the road to democratic revolution and socialist revolution in our country and successfully carry them out within the shortest span of time and to most admirably resolve all the difficult and complex historic tasks arising in socialist, communist construction such as the struggle for the remolding of social beings and the remaking of society, class struggle and economic and cultural construction. The basic economic construction line for simultaneously developing the light industry and agriculture while giving priority to the growth of the heavy industry; the guideline for remaking the production relations the socialist way prior to the remaking of technologies; the line for the building of a self-supporting, national economy and the line for socialist industrialization;

the guideline for the revolutionization and working classization of the whole society and the guideline for the intellectualization of the whole society; the three revolutions line--these are all lines and guidelines uniquely laid down by our party on a chuche-oriented stand. In dealing with anything that our revolution calls for, anything that suits the interest and aim of the people, our party has uniquely set forth and independently resolved everything, unconstrained by any extant formula or any extant experience.

Today our party and people, by thoroughly establishing chuche in revolution and construction and independently, creatively solving all questions, are achieving ceaseless leaps forward and innovations and are making our country more highly dignified by its commanding appearance as a socialist power of self-dependence, self-support, and self-defense.

The tested leadership of our party for revolution and construction also is in energetically resolving all tasks, however enormous, by means of an all-party, all-people movement, relying on the strength of the masses of people, the master of revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"We also have successfully carried out numerous enormous and difficult construction tasks by means of launching a mass movement."
("Kim Il-song Selected Works," Vol 4, 2d impression, p 225)

To lead revolution and construction to a ceaseless upsurge, mobilizing the strength and wisdom of the broad masses is a firm principle our party is invariably maintaining.

The masses of people are the shapers of history and are the decisive force for the victory of the revolutionary struggle and construction tasks. Therefore, if the broad masses are politically awakened and their inexhaustible strength positively aroused, there cannot be anything that cannot be done.

The great leader Comrade Kim Il-song has created a brilliant model of mass leadership for resolving the enormous and complex tasks arising in revolution and construction by means of an all-society, all-people movement relying on the strength of the masses of people.

Under the sagacious leadership of the great leader our party, by initiating and energetically leading an all-party, all-people mass movement in each period, each stage of the developing revolution, has performed miracles astounding the people of the world and has moved our revolution forward extraordinarily fast. The revolutionary upswing that has been brought about in our country's socialist construction and the prideful history of the emergence and development of the Chollima Movement were shaped precisely by the tested leadership of our party

which, positively arousing the revolutionary fervor and inexhaustible creative power of the masses of people, leads revolution and construction to one great upsurge.

Our party, by fueling the fire into sweeping flames of the campaign for capturing the red flag of the three revolutions and the three revolutions teams movement to suit the demands of the cause for converting the whole society to the *chuche* ideology, has made a new turnaround occur in the prosecution of the three revolutions--ideological, technical, and cultural--and has brought about one great change on all fronts of socialist construction. Today in our country is energetically under way under the sagacious leadership of the party a mass movement to learn from the examples of unsung heroes, which is sweeping the whole country. The struggle to learn from the examples of unsung heroes is a sacred mass movement to more successfully attain our revolutionary cause, spurring afresh the campaign for capturing the red flag of the three revolutions and the three revolutions teams movement. Amid the dynamic stream of this movement many new production innovators and heroes are emerging and collective exploits adorning the age of the Workers Party are being scored one after another. All of our party members and working people are stoutly fighting on with one mind of loyalty to quietly devote their all like the unsung heroes for the sake of the party and the leader, for the sake of the fatherland and the people. Life eloquently shows how valid is the leadership of our party for pushing ahead with revolution and construction as an all-party, all-people mass movement and what immense vitality it has.

The tested leadership of our party for revolution and construction is also expressed in always setting a high goal for socialist construction and laying down an appropriate slogan which captures the hearts of the masses, and in launching all tasks boldly in a big way.

Ours is a fighting party, a party moving forward and as such, always boldly plans all tasks and launches them in a big way. To plan all tasks in a big way, setting a magnificent goal farsighted into the distant future of the country and once the goal is set, to aggressively go on to occupy it, focusing forces on it is an important characteristic of our party's leadership. Energetically inspiring people by taking timely action to lay down struggle slogans which capture people's hearts, our party is also bringing about great leaps forward and innovations in production and construction.

The revolutionary slogans laid down by our party, "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" and "ideology, technology, and culture--all in accordance with the demands of *chuche*!" are energetically inspiring our party members and working people to fresh innovations and exploits, tightly capturing their hearts.

Our party throughout the course of leading revolution and construction has set examples of turning adverse fortune into good fortune by head-on confrontation with barriers and trials and of solving all questions spiritedly, boldly with iron will and high revolutionary launching power.

Truly, our party is a great guiding banner leading the Korean revolution along the one road of victory with its outstanding, tested leadership power.

Today our party, because of its devoted service for the fatherland and the people, because of its boundless faithfulness to the socialist, communist cause, commands the absolute trust and support of the entire people.

All of our people, with boundless national pride and self-esteem for moving forward following the banner of the glorious party which is energetically working out a bright communist future, are stoutly fighting on for the attainment of the chuche cause.

Our revolutionary cause has now embarked on the road of a new historic march under the tested leadership of our party. We must strengthen the combat might and leadership power of our party more than at any time for the attainment of the chuche cause.

To ceaselessly strengthen the combat might and leadership power of the party is a demand of our party and our revolution which are moving into a period of a great historic turnaround in their development.

At present on the road ahead for our fatherland is being unfurled a most glorious decade in which the ultimate victory of the socialist, communist cause will be advanced and a new milestone erected in national growth and prosperity.

This year, the first year of the decade of the 1980's, is a very significant year in which the sixth congress of our party will be convened.

The Sixth Congress of the Korean Workers Party will become a historic congress that will sum up the brilliant achievements and priceless experiences scored by our party and people in socialist construction and lay down a new struggle program, a congress that will provide an epochal turning point in further strengthening the combat might of our party and developing our revolution onto a still higher stage.

To further strengthen the might and leadership power of our party is an important task facing us today in order to greet the party congress with high political fervor and brilliant labor achievements and more energetically hasten our revolutionary cause.

By more solidly consolidating the organizational and ideological cornerstones of the party and strengthening and developing ours into a revolutionary party possessed of invincible might and tested leadership power we must greet the Sixth Party Congress in a meaningful manner.

To solidly establish the unitary ideology system partywide and firmly insure the steely unity and solidarity of the party ranks represents the basics of strengthening the party.

By more substantively launching the task of arming all party members and working people with the unitary ideology of the party we must more solidly organize our revolutionary ranks.

At the same time, we must thoroughly establish a revolutionary attitude and discipline whereby all party, all army, all people move as one under the leadership of the Party Center and unconditionally, thoroughly carry through the decisions and directives of the party. We must elevate onto a new higher level the unity and solidarity in ideological will of the entire party based on the chuche ideology and keep on defending the purity of the party ranks like the apple of the eye.

For all functionaries to bring about a new turnaround in work with people, thoroughly embodying the great leader style work method is of very great import in enhancing the combat might and authority of our party and strengthening the kindred ties of the party and the masses.

Our functionaries, going in deep among the masses with the lofty traits of a genuine revolutionary wholeheartedly and faithfully serving for the sake of the people, must with all their hearts teach, help, and lead them.

By stoutly fighting on in the future the same as in the past following the guiding light of the party with boundless loyalty to the party and the leader we must go on to attain our revolutionary cause to the end.

The road ahead for our people who are moving forward united airtight around the Party Central Committee headed by the great leader Comrade Kim Il-song is bright and none but victory and glory are promised.

Let one and all, loyally upholding the leadership of the glorious party, more dynamically fight on to greet the historic Sixth Party Congress as the festival of a great victor and bring about ceaseless great leaps forward, great innovations in socialist construction.

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TO LIVE AND STRUGGLE IN ACCORDANCE WITH THE DEMANDS OF THE CHUCHE
IDEOLOGY IS THE BASIC GUARANTEE FOR THE VICTORY OF OUR REVOLUTION

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[Text] Under the sagacious leadership of the great leader Comrade Kim Il-song our party and people have walked the road of rewarding revolution resplendent with victory and glory following the revolutionary banner of the chuche ideology for the past one-half century.

The struggle journey of our people emblazoned with the change of the century and brilliant victory--this is a history of the great victory of the chuche ideology and a prideful travel that has tested and proved its invincible might and truthfulness.

By moving forward with the banner of the great chuche ideology held high, our people embarked on the genuine road of revolution to work out their destiny with their own strength and were able to perform the great change and miracle of turning our backward country into a socialist power of self-dependence, self-support, and self-defense.

The chuche ideology is an immortal thought which, striking its deep roots in our people's hearts, always energetically leads them toward great creation and change.

Our people are deeply convinced through real life that when they move forward following the banner of the chuche ideology, they are quite capable of winning still greater victories, successfully overcoming whatever trials and barriers.

1

The chuche ideology is a great revolutionary thought illuminating the genuine path of the times and revolution and is an immortal revolutionary banner leading to victory the revolutionary struggle and construction tasks of the masses of people aimed at independent stand and attitude.

The struggle to attain the revolutionary cause of the working class, the socialist and communist cause for forever liberating the masses of people from all manner of exploitation and oppression, enslavement and inequality, and turning them into the genuine master of nature and society is a most incisive, complex struggle, an awesome creative task unprecedented in history. This historic cause of the working class can come to chart the road of victory and to be brilliantly attained only by a correct guiding thought and guiding theory precisely reflecting the demands of the times and the aim of the masses of people.

With the great leader Comrade Kim Il-song early on embarking on the road to revolution and founding the immortal chuche ideology, our people came to have a most correct guiding compass for revolution and construction and shape a glorious new history of victory and forward movement under the radiant ray of chuche.

It was by the founding of the chuche ideology that a new historic era came to be unfurled where the masses of people with a tight grip on their destiny independently, creatively work it out and that an encyclopedic guiding compass came to be provided for national liberation, class liberation and for the victory of the socialist, communist cause.

The chuche ideology provides a genuine revolutionary world outlook which the communist revolutionaries of our time must possess and comprehensively enunciates a scientific revolutionary theory, strategy and tactics, and the methodology of revolution which firmly guarantees the victory of the revolutionary struggle and construction tasks.

By the chuche ideology the revolutionary struggle of the people for independence, sovereignty, and socialism came to energetically move forward along the road of victory.

The chuche ideology is a great thought that has unfurled an era of one great national growth and prosperity in this land, infinitely glorifying the sovereignty and glory of our fatherland and people.

The chuche ideology is the unitary life blood of our revolution and is the source of strength which makes it possible to bring about the dignity and glory, genuine growth and prosperity of the country and the people. Away from the chuche ideology, our party and our revolution are unthinkable nor is it possible to speak about today's great victory and a bright future.

To live and fight on in accordance with the demands of the chuche ideology with its banner held high is the basic question in brilliantly attaining our revolutionary cause generation after generation and in scoring ceaseless victory and forward movement in revolution and construction.

To say to live and work in accordance with the demands of the chuche ideology means above all tightly maintaining independent stand and attitude and self-reliant character in the ideological sphere. To put it another, this means that the party and the masses of people in their right mind think out everything with their own heads and take action.

The great leader Comrade Kim Il-song taught as follows:

"He who fails to establish chuche in the ideological sphere, will be unable to show any initiative with his self-dependent thinking faculty becoming dull and in the end, will come to follow out of hand what others do, unable to distinguish what is right and what is wrong."
("Kim Il-song Selected Works," Vol 4, 2d impression, pp 220-221)

For one to think and act in one's right mind is an important demand for living in accordance with the demands of the immortal chuche ideology.

The communists essentially cannot afford to live ideologically subservient to others. The communists are self-dependent beings acting in accordance with their revolutionary faith and self-dependent convictions. The genuine communist revolutionaries are not fighting revolution because others tell them to or to show themselves off. They voluntarily launch into the revolutionary struggle from their faith in socialism, communism.

If the communists without their self-dependent faith and convictions come to follow others' style, they will come to forfeit their independent stand and attitude in revolution and construction nor will they be able to show any initiative. In which event they will come to blindly follow others and fail to maintain the principled, invariable character in revolution and construction nor will they be able to distinguish right from wrong. Therefore, the communists must solve all questions with their convictions and faith and in their self-dependent spirit, whatever the environment. To say to think with one's head and act in one's right mind does not mean by any means thinking and acting as one pleases.

To us, to say to think and act in our right mind means thinking and acting in accordance with the demands of the revolutionary thought, the chuche ideology of Comrade Kim Il-song, the great leader of our party and our people, holding the ideology as our faith.

To infinitely espouse the great leader's revolutionary thought, the chuche ideology and to think and act in accordance with the leader's ideological will is the lofty ideomental features, firm revolutionary will of our party members and people.

In the great leader's revolutionary thought, the chuche ideology, is contained all the ideomental food which enables the masses of people

as the genuine master in command of their destiny to independently, creatively solve all questions arising in revolution and construction.

To think and act in their right mind, because it makes people maximally display their independent and creative stand and attitude in their thinking and practical action, is a firm guarantee for insuring success in revolution and construction.

To say to live and work in accordance with the demands of the chuche ideology also means resolving everything to suit the specific conditions of their country and the interests of their people.

To solve all questions arising in revolution and construction to suit the specific conditions of their country and the interests of their people is one of the basic principles which the party of the working class and the communists must tightly maintain.

Under conditions that the specific conditions of each country are different, the party and the working class must always solve all questions to suit the specific conditions of their country and the demands of their country's revolution. Only then can they establish correct lines and policies and successfully push ahead with revolution and construction, energetically organizing and mobilizing the masses of people.

The victory or defeat of the revolutionary struggle and construction tasks, in the final analysis, depends in large measure on whether or not the party leading the revolution can correctly establish all its lines and policies to suit the interests of its country's revolution and its people.

In the event of adopting other's experience, too, it must adopt it to suit the interests of its people and the specific conditions of its country. If without taking into consideration the specific conditions it mechanically applies an extant formula or proposition or swallows other's experience whole, it cannot solve all questions to suit its country's specific conditions and interests. Whatever it is, it must chew it and swallow it only if palatable otherwise spit it out.

Our party has always held it as an invariable principle, an iron rule to establish all lines and policies to suit the specific conditions of the country and the interests of the masses of people and carry them through.

That our party has been able to energetically move our revolutionary cause forward, performing ceaseless great changes and miracles in revolution and construction is entirely due to the fact that the party has laid down correct lines and policies based on the immortal chuche ideology to suit the basic demands of the revolution and the interests

of the people in each period, each stage of the developing revolution and thoroughly carried them through.

To say to live and fight on in accordance with the demands of the chuche ideology also means firmly maintaining the principle of solving with one's own strength all questions arising in revolution and construction, highly displaying the revolutionary spirit of self-reliance.

The great leader Comrade Kim Il-song taught as follows:

"Self-reliance--this is one of the important characteristics of the communist revolutionary attitude and revolutionary spirit. The communists must always lead the revolution to victory, mobilizing the strength of their country's people, and must know how to build a new society, breaking through barriers with their own strength." ("For Developing Public Health and Hygiene Work," p 102)

To resolve everything with one's own strength is solving at one's own responsibility all questions arising in revolution and construction, displaying the revolutionary spirit of self-reliance without depending on others.

The master of revolution is the party, the working class, and the masses of people of the country concerned, and the decisive factor in the victory of the revolution, too, is the strength of the country itself. Revolution comes to arise by the demands of the people of the country for living independently, and the victory or defeat of the revolution is determined by how the revolutionary forces of the country are prepared. Accordingly, in order to win victory in the revolution, the country must tightly maintain the principle of resolving everything, necessarily relying on its own strength.

It goes without saying that international support and aid are of great import in revolution and construction. But what constitutes the basics here is through and through the strength of the country concerned. Not to make its own efforts, merely looking to other countries for aid is not the attitude of the revolutionary and with such attitude, revolution cannot be done.

The chuche ideology precisely elucidates that the strength to gain national sovereignty, the strength to work out its destiny, resides in the country within, not without, and in its people.

The communists who assume responsibility for their country's revolution and their people's destiny must always rely on their own strength, believing in the strength of their people instead of looking to others. Only then can they work ceaseless innovations and miracles, courageously overcoming whatever trial, whatever storm.

Our party's experience energetically shows as a vivid reality what great miracle can be worked in revolution and construction when chuche is thoroughly established and the revolutionary spirit of self-reliance highly displayed.

Truly, to think out with their own heads all questions arising in revolution and construction and solve them with their own strength to suit the interests of their country's revolution and their people is the most valid stand which the peoples and communists of our time who fight revolution must firmly maintain. This the basic factor and the source of strength which have made it possible to embroider with great victory the entire course of the unprecedentedly arduous and formidable Korean revolution.

2

The glorious struggle journey our party and people have made under the sagacious leadership of the great leader Comrade Kim Il-song is a history of prideful struggle that they have solved all questions in accordance with the demands of the chuche ideology, thoroughly establishing chuche in all areas of revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"Viewing it as the key question influencing the destiny of revolution and construction whether or not we could establish chuche, we have throughout the period to this day resolutely launched the struggle to solidly establish chuche, opposing flunkeyism and dogmatism."
("Answers to Questions Posed by Foreign Journalists," p 207)

To establish chuche, think out all questions with their own heads, and solve them with their own strength to suit the specific conditions of their country and the interests of their people has been a firm principle that our party and people have invariably maintained in revolution and construction.

To establish chuche arose as an even more pressing question especially on account of the complexity and arduousness of our revolution.

Not to mention our people's anti-Japanese revolutionary struggle for fatherland liberation, the struggle for building a new society following liberation, too, was unprecedentedly complex and arduous.

Under difficult conditions that the country is divided into North and South and that we are in direct confrontation with U.S. imperialism, the head of world reactionaries, our party and people have had to carry out revolution and construction while opposing internal and external class enemies and all sorts of opportunist currents that surfaced within the communist movement.

Our party and people, breaking through multilayer barriers and trials and charting an unfamiliar path, had to carry out socialist revolution in two incisive stages and to erect a developed socialist independent sovereign state of our country which had been left centuries behind.

Arduous as the road ahead for the struggle was, by uniquely resolving all the historic tasks arising in building a new society to suit the specific conditions of our country, our party and people have been able to usher in a new era, called the era of the Workers Party, of national growth and prosperity in this land.

What made it possible for our party and people to score immortal achievements, leading revolution and construction to victory as they walked an unusually difficult and complex road is the fact that with the chuche banner held high, they admirably solved all questions in accordance with the demands of the chuche ideology.

Always putting it out front as the basic question for victory of the revolution to establish chuche from the first days of leading revolution and construction, our party has firmly maintained it, however difficult and complex the environment. By so doing we were able to uniquely chart the road to democratic revolution and socialist revolution in our country and brilliantly solve all questions arising in socialist economic and cultural construction, human remolding, and class struggle.

Above all by establishing lines and policies to suit the specific conditions of our country and the interests of the people with its self-dependent opinion and faith in accordance with the demands of the chuche ideology, our party has been able to tightly maintain the invariable and principled character in revolution and construction.

Whether or not the party of the working class can establish lines and policies with its self-dependent faith to suit the specific conditions of the country is the basic question influencing the destiny of revolution and construction. Only when the party establishes lines and policies with its self-dependent faith to suit the specific conditions of its country and the interests of its people, can it set a correct direction and way of the struggle and energetically organize and mobilize the broad masses toward the realization.

By working out lines and policies with its self-dependent faith and convictions on a firm chuche-oriented stand, our party even in such complex postliberation environment was able to brilliantly carry out within the shortest span of time such difficult historic tasks as illuminating the road ahead for a new Korea, a new road to people's democratic revolution, and setting up political power, building regular armed forces, and carrying out land revolution.

The basic economic construction line of our party for simultaneously developing the light industry and agriculture while giving priority to the growth of the heavy industry; the agricultural cooperative guideline for remaking economic form prior to the remaking of technologies; the guideline for remaking private commerce and industry the socialist way; the line for building a self-supporting national economy; the line for socialist industrialization; the guideline for human remolding; the guideline for intellectualizing the whole society--these are all lines and guidelines uniquely laid down to suit the specific conditions of our country and the interests of our people according to its faith on a chuche-oriented stand, not copied from somewhere.

Our party always studies everything to suit the interests of our country's revolution and of our people; whatever it is that revolutionary practice calls for and the masses aim for, our party, boldly laying down unique lines and policies unconstrained by any extant formula or any extant proposition, has energetically carried them through. To blindly follow others or mechanically copy others without exercising its right mind has nothing to do with the activity of our party.

Our party and people have not only self-dependently established lines and policies on a chuche-oriented stand but have energetically resolved them with their own strength with the revolutionary banner of self-reliance held high.

The great leader Comrade Kim Il-song taught as follows:

"As a result of having established chuche and practiced self-reliance, we have been able to move our country's revolution along the shortest route and score victory and success, overcoming multilateral barriers and trials." (Ibid., p 97)

Indeed countless barriers and trials had stood in the way of our people who had to build a new society in an unusually difficult and complex environment. But our party, always believing in the strength of our people and relying on their revolutionary fervor and creative wisdom, has solved with our people's strength all questions arising in revolution and construction and has brought about a ceaseless upsurge in socialist economic and cultural construction.

In such formidable postwar period when it was difficult to determine where to begin first on the empty ground where everything was burned and leveled to the ground, our people, with firm faith and revolutionary will that they could rise up again and build a new life as long as there are the party, the administration, the territory under the sagacious leadership of the great leader, steadfastly pushed ahead with revolution and construction, overcoming every barrier and trial with their own strength. In the process emerged the great march movement of Chollima racing forward making the most of the century, and great leaps forward

and miracles were performed on all fronts of socialist construction. Amid the great march of Chollima the wriggings of internal and external class enemies and the vicious machinations of antiparty counterrevolutionary factional flunkies who had come out to oppose the party and the revolution riding on the coattails of foreign forces were blown to smithereens, and our revolution and construction came to even more dynamically move forward following the banner of chuche.

By racing forward with the force of Chollima with the banner of chuche held high under the sagacious leadership of the great leader Comrade Kim Il-song, we laid sound foundations for the independent development of the national economy despite the colonial lopsidedness and backwardness of the historically inherited economy and performed the great miracle of brilliantly completing the historic task of socialist industrialization within the short span of no more than 14 years.

By energetically moving forward following the banner of chuche, whatever the adversity, our party and people have been able to thoroughly defend national sovereignty and ceaselessly enhance the international position and authority of the country, firmly maintaining independent stand and attitude in foreign relations.

The revolutionary cause of our party and people who, holding aloft the banner of chuche, have thought out revolution and construction with their own heads and moved it forward with their own strength to suit the specific conditions of the country and the interests of the people, has come to enter upon a new higher stage today by the historic struggle to dye the whole society one color with the chuche ideology.

The cause for converting the whole society to the chuche ideology--this is a struggle to win the complete victory of the chuche ideology in all areas of social life such as the political, economic, ideological and moral areas, a lofty historic struggle to completely realize the independent stand and attitude of the masses of people under the banner of chuche.

Our party, by laying down the guideline for converting the whole society to the chuche ideology, has provided a firm guarantee for preserving the lifeblood of our revolution, the purity intact and for attaining our revolutionary cause to the end based on the chuche ideology.

The struggle history of our people over half a century is indeed a brilliant struggle journey of having solved all questions in revolution and construction in accordance with the demands of the chuche ideology under the banner of chuche and is a history of glory of having led our revolution to ceaseless forward movement and victory, overcoming multilayer barriers and trials.

As a result of the chuche ideology completely embodied in all aspects of social life, today a basic turnaround has occurred in the ideomental features of all of our party members and working people. They absolutely espouse the great leader's revolutionary thought, the chuche ideology, and solidly united around the leader and the party in one mind, in one will, are moving forward without deflection along the road indicated by the party. It is the resolute revolutionary will and faith engraved deep in the hearts of our people that they want to breathe and act only in accordance with the thought of the party and forever share their destiny with the party. Moreover, our country once centuries backward has been transformed into an energetic, dignified socialist power of self-dependence, self-support, and self-defense possessed of a strong self-supporting national economy, brilliant national culture, and powerful self-defensive national defense might.

This prideful victory and immortal achievement that our party and people have scored in revolution and construction are the fruits brought by the tight maintaining of the chuche ideology.

The practical experience and life of our party and people who have moved following the banner of chuche energetically show that when one with independent faith and self-dependent convictions solves all questions arising in revolution and construction with one's strength to suit the specific conditions of one's country and the interests of one's people, one is quite capable, whatever wind may blow, whatever barrier may stand in the way, of turning adverse fortune into good fortune and of performing great miracles and exploits. This also proves that when one fights on in one's right mind in accordance with the demands of the chuche ideology, one is quite capable, however complex the environment, of firmly defending one's national dignity and glory and of achieving the unending growth and prosperity of one's country.

Chuche--this is the unitary blood vessel that links as one the past of our revolution that has walked the one road of victory and glory, its brilliant today, and the bright future of the fatherland, and is an invincible militant banner that enables our party and people to forever victoriously move forward.

3

With the revolutionary banner of the chuche ideology held high, our party and people have come a long way in attaining the socialist, communist cause.

Our revolution that has entered upon a new higher stage and the internal and external situations call for further accelerating our forward movement, thoroughly embodying the chuche ideology.

If we rare to win the complete victory of our revolutionary cause with the banner of chuche held high, we must above all solidly organize our revolutionary ranks politicoideologically.

The struggle to win the victory of our revolutionary cause is an awesome yet rewarding struggle to resolutely defend the sovereignty of the country and to remake and transform nature and society in accordance with the demands of the chuche ideology. This struggle can win brilliant victory only when the masses of people who are in direct charge of revolution and construction are thoroughly prepared politicoideologically and solidly united into one political force.

Only by organizing our revolutionary ranks like bedrock is it possible to energetically move our revolutionary cause forward in accordance with the demands of the chuche ideology with the banner of chuche held high without the slightest vacillation, however complex and difficult the environment. Again, only then will it be possible to successfully carry out the difficult and enormous tasks before us and to attain at the earliest possible date the cause for fatherland reunification, the long-cherished aspiration of the nation as well.

In order to thoroughly organize our revolutionary ranks, it is imperative to energetically launch ideological indoctrination work among all party members and working people.

Only by substantively launching ideological indoctrination work is it possible to bring up all party members and working people as genuine communist revolutionaries devotedly serving for the sake of the party and the leader, for the sake of the fatherland and the people and to turn our revolutionary ranks into invincible ranks solidly united in one ideological will.

Most important in launching ideological indoctrination is thoroughly arming party members and working people with the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"In order to commendably conduct the Korean revolution, all working people must thoroughly arm themselves with our party's unitary ideology, the chuche ideology, which is the guiding thought for the Korean revolution." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 147)

The chuche ideology is the revolutionary world outlook of the working class, the unitary guiding thought for revolution and construction.

The great chuche ideology calls upon people to solve all questions on their own, placing their country's revolution at the center in their thinking and revolutionary practice.

Only if party members and working people thoroughly arm themselves with the chuche ideology, can they with independent faith and self-dependent convictions correctly solve with success all questions arising in revolution and construction. Only if armed with the chuche ideology, can they thoroughly establish a chuche-oriented ideological viewpoint and mode of thinking and resolutely fight against unwholesome ideas such as the capitalist ideas, revisionist ideas, and flunkey ideas.

By strengthening chuche ideology indoctrination among party members and working people we must make them think and act in accordance with the intent of the party anytime anywhere and energetically push ahead with revolution and construction with an attitude and stand befitting the master of revolution and construction.

Today our unsung heroes such as comrade Paek Sol-hui who are genuine revolutionaries have set an admirable example of the chuche-oriented revolutionary who lives and fights on in accordance with the demands of the chuche ideology. By thoroughly arming themselves with the chuche ideology and highly displaying the revolutionary spirit of self-reliance they have completed their difficult research tasks to the end, courageously overcoming every bottleneck and barrier and have made great contributions to the development of the people's economy and the improvement of people's living standard. They have solved all questions arising in their scientific research by setting forth our style premise, by our style method, unconstrained by any extant theory or any extant experience. Such ideomental features of the unsung heroes who live and fight on in accordance with the demands of the chuche ideology are lofty examples from which all of our party members and working people must learn.

Another important thing in ideological indoctrination is strengthening revolutionary indoctrination, class indoctrination among party members and working people.

To arm oneself with the class consciousness of the working class and defend the revolutionary principle is an intrinsic demand of the communist movement, an important stamp of the communist revolutionary.

Revolution is not all plain sailing like walking a smooth highway. Difficult trials and barriers may stand in the way of revolution. The struggle to attain the revolutionary cause of the working class can win only through an incisive class struggle.

Under difficult conditions that the country is divided into North and South and that we are in direct confrontation with U.S. imperialism, we must always heighten our revolutionary vigilance and thoroughly arm ourselves with revolutionary consciousness, class consciousness.

Only by strengthening revolutionary indoctrination, class indoctrination among party members and working people is it possible to make them carry out the revolution to the end, courageously overcoming all barriers and trials encountered and maintaining a firm class stand and revolutionary faith.

It was precisely because they courageously fought with a heightened class awareness, invincible faith in the revolution and indomitable fighting spirit that members of the Anti-Japanese Guerrillas won victory in the fight against robber Japanese imperialism even as they were subsisting on corn on the cob and acorns without shelter. Historical experience shows that without heightened class consciousness, revolutionary consciousness, invincible faith in the revolution it is impossible to observe revolutionary ethics and fight revolution to the end.

By ceaselessly strengthening revolutionary indoctrination, class indoctrination along with chuche ideology indoctrination among party members and working people we must strive to make them view and judge all questions from the working class viewpoint and stand and firmly maintain the spirit of revolutionary principle, however complex the situation.

In order to energetically hasten our revolutionary cause with the banner of the chuche ideology held high, it is also imperative to turn our country into a still better place to live, the socialist paradise on earth, commendably conducting economic and cultural construction.

To turn our country into a still better place to live, a paradise on earth, stepping up socialist economic construction, is an important demand for moving our revolution forward in accordance with the demands of the chuche ideology and winning its ultimate victory.

Only if we strengthen the national economic might and its self-supporting nature, stepping up socialist economic construction, can we thoroughly defend the sovereignty of the country and the people and successfully crush the aggression machinations of the imperialist, dominstaionists. Economic self-support is the material basis of political independence and independent stand and attitude. Without economic might we can neither say what we want to nor do what we want to.

When we create still more material wealth, commendably conducting socialist economic construction, we can ceaselessly improve the material and cultural standards of living for the people and comprehensively display the superiority of the socialist system.

To ceaselessly improve the standard of living for the people is not a simple economic job performance question but an important political task to display the superiority of the socialist system of our country provided by the great leader and enhance the pride and self-esteem of the people for living in the fatherland of chuche.

By energetically pushing ahead with socialist economic construction we must go on to brilliantly realize the demands of the party for further strengthening the national economic might and decisively improving the standard of living for the people.

Today our people, by harvesting bumper crops in agricultural production year after year, overcoming unfavorable, unusual climatic phenomena under the sagacious leadership of the great leader even at a time when food crisis sweeps the world and many people die of hunger, are energetically demonstrating the might of the chuche farming method and are even more deeply feeling the pride and glory for living and fighting on in accordance with the demands of the chuche ideology.

In order to decisively strengthen the national economic might, it is imperative to thoroughly carry through the guideline laid down by the party for the chuche-ization, modernization, and scientization of the people's economy.

To hasten the chuche-ization, modernization, and scientization of the people's economy is the decisive guarantee for stepping up socialist construction and solidly consolidating the national economic might. Only if this guideline is realized, is it possible to bring about new leaps forward and ceaseless forward movement in socialist economic construction and an epochal turnaround in the struggle to remake the national economy in accordance with the demands of chuche.

By planning and formulating economic organizational work and maximally mobilizing internal potentials and by positively launching the technical revolution, we must bring about still greater leaps forward and innovations in production and construction.

We must always live and work revolutionarily. This is an important demand for all of our party members and working people to live and fight on with chuche ideological will.

All party members and working people, loyally upholding the militant slogan of the party for greeting the historic Sixth Party Congress with high political fervor and brilliant labor achievements, must go on to bring about a new turnaround on all fronts of socialist construction.

By steadily fighting on along the one road indicated by the chuche ideology, solidly united around the Party Central Committee headed by the great leader Comrade Kim Il-song, we shall more energetically hasten the ultimate victory of our revolutionary cause.

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THE HISTORY OF A GREAT TURNAROUND IN OUR PARTY WORK METHOD

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[Article by Pyon Ch'ang-pok]

[Text] It is 20 years since the great leader Comrade Kim Il-song created the Ch'ongsan-ri spirit, the Ch'ongsan-ri method in his historic on-the-spot guidance at Ch'ongsan-ri, Kangso County.

The creation of the great Ch'ongsan-ri spirit, the Ch'ongsan-ri method was a historic event that provided a turning point for a new turnaround in the development of our party and our revolution.

With the Ch'ongsan-ri spirit, the Ch'ongsan-ri method brilliantly embodied under the sagacious leadership of the respected and beloved leader, a great change came to occur in the work method of functionaries of the party, the state, and economic organs and in all areas of revolution and construction.

The period to this day from the time the Ch'ongsan-ri spirit, the Ch'ongsan-ri method was created was every day a prideful day of still richer experience and achievement scored with luscious fruition in improving the party work method, and was a glorious journey that eloquently proved the validity and invincible vitality of the great leader style work method.

That he enunciated anew the chuche mass leadership thought and method through his historic Ch'ongsan-ri on-the-spot guidance and that comprehensively embodying it, he brilliantly solved the party work method question is another important achievement the respected and beloved leader has compiled for our revolution and the revolutionary cause of the working class.

1

To correctly establish the leadership method toward the masses of people is one of the most important questions facing the party of the working class.

Revolution and construction is the task of the masses of people themselves and as such, can win victory only if they participate in it as befits the master. Accordingly, the question of a leadership method inevitably arises for turning around revolution and construction as a task of the masses themselves and successfully mobilizing them in the prosecution of the revolutionary task.

The party of the working class, only if it correctly establishes a revolutionary leadership method along with enunciating a scientific revolutionary theory, strategy and tactics, can successfully attain the socialist, communist cause.

The leadership of the party of the working class toward the masses of people comes to be successfully realized by the party work method.

If the party of the working class is to correctly lead the revolutionary struggle and construction tasks, it must possess a revolutionary guidance method, a work method capable of energetically organizing and mobilizing the masses of people.

Only if the party of the working class establishes a correct work method, is it possible to solidly organize the revolutionary ranks, uniting the broad masses of people around the party, to energetically push ahead with economic and cultural construction and human remolding work all together, enhancing the leadership role and militant functions of the party, and to go on to successfully build socialism, communism.

The party work method must be ceaselessly improved and perfected as objective realities develop, environment and condition change, and the activity of revolutionary practice deepens.

The great leader Comrade Kim Il-song, concretizing and developing the traditional work method personally worked out early on in the anti-Japanese revolutionary struggle period to suit the new demands of socialist construction, created the Ch'ongsan-ri spirit, the Ch'ongsan-ri method.

The great leader Comrade Kim Il-song taught as follows:

"The Ch'ongsan-ri spirit and the Ch'ongsan-ri method are our party's traditional revolutionary mass line concretized and developed to suit the new reality of socialist construction." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 298)

The Ch'ongsan-ri spirit, the Ch'ongsan-ri method is the Anti-Japanese Guerrillas style work method concretized and developed, to suit the new reality of socialist construction, as a model through which run the immortal chuche ideology and the revolutionary mass line based on it.

The Ch'ongsan-ri spirit, the Ch'ongsan-ri method is a work method brilliantly embodying the immortal chuche ideology and the revolutionary mass line as the cornerstone in mass guidance.

In this work method are enunciated all the methods for correctly solving all questions arising in party work and mass guidance ranging from the method of formulating plans and operations, organizing and launching all tasks for revolution and construction to the method of meeting and talking with people and teaching them by heuristic means. To put it another way, in the Ch'ongsan-ri method are comprehensively embodied the methods and principles of mass guidance for stepping up revolution and construction, highly promoting the revolutionary fervor and creative strength of the masses, such as the demands of our party's traditional revolutionary mass line, the method of superiors substantively helping subordinates, the method of going in deep among the masses and relying on them in seeking out the correct way of solving questions, the principle of giving priority to political work, work with people. Because it monoaxially systematizes a revolutionary, scientific guidance method and the principles of launching work, the Ch'ongsan-ri method is a compass the functionaries must always strictly adhere to in guidance for all areas of party work and state work, the revolutionary struggle and construction tasks.

The Ch'ongsan-ri method created by the great leader Comrade Kim Il-song is a chuche revolutionary work method based on the immortal chuche ideology and permeated with it.

The intrinsic nature and characteristics of a work method are determined by the thought and world outlook on which the method is based.

The Ch'ongsan-ri method is based on the philosophical doctrine of the chuche ideology that man is the master of everything and resolves everything. This philosophical doctrine enunciates anew the position and role of the masses of people in revolution and construction. In what position to place the masses of people in revolution and construction and how to assess the role they play is a very important question in determining the basic stand, basic method of mass leadership.

The Ch'ongsan-ri method, because it is based on the new revolutionary doctrine that views the masses of people as the master of revolution and construction and that they play the decisive role in revolution and construction, is a revolutionary work method that establishes the most correct stand and viewpoint toward the masses of people and makes them carry out all tasks.

Again, the Ch'ongsan-ri method, by correctly embodying the demands of the chuche ideology, makes the masses of people, holding a high sense of responsibility and awareness as befits the master toward the revolution, admirably perform their responsibility and role in revolution and construction.

The question of making the masses of people vigorously launch into the struggle to work out their destiny with an awareness as the master of revolution is significantly related to the leadership method, the work method. Accordingly, none but a leadership method of maximally enhancing the sense of responsibility and role of the masses of people in revolution and construction can become a genuine party work method.

The Ch'ongsan-ri method represents the chuche revolutionary work method which, positively helping the masses of people play their role as the master in no uncertain way in revolution and construction, makes them hold fast to their stand as the master and correctly play their role as the master.

The Ch'ongsan-ri method created by the great leader Comrade Kim Il-song is a genuine communist work method that suits the inherent nature and mode of action of the communists.

The communists are revolutionaries struggling to liberate the masses of people from all manner of exploitation and oppression and enable them to enjoy a genuine living. To the communists, there cannot be any work or activity away from the interests of the people. Therefore, in the work method of the communists must be most precisely reflected the work attitude and the principle of activity to protect the interests of the masses of people and serve for the sake of the masses of people.

The Ch'ongsan-ri method is the work method of always going in among the masses of people with a revolutionary viewpoint toward them and sharing with them life and death, joys and sorrows alike, and of solving all questions relying on the wisdom and strength of the masses.

To go in among the masses of people, precisely find out their opinions and demands, resolve everything to suit them, and conduct work relying on their strength and wisdom is the innate way of activity flowing from the inherent nature of the communists. The Ch'ongsan-ri method, because it correctly embodies the inherent nature and way of activity of the communists, represents a genuine communist work method.

The Ch'ongsan-ri method created by the great leader Comrade Kim Il-song is a vibrant, militant work method of creatively, substantively solving all questions, repudiating formality and ceremony. }

Socialist, communist construction is an incisive class struggle and at the same time, is a creative task. The task to revolutionary remake nature, society, and social beings cannot be conducted to fit any fixed framework and calls for thinking out everything with one's own head and creatively resolving it to suit the specific conditions.

If, without taking into consideration the specific conditions and the characteristics of the target, one were to try to fit a certain form and

framework or mechanically copy others, one could not escape failure, let alone scoring success in work.

The Ch'ongsan-ri method is a work method for functionaries to go down to the base level, deeply study and analyze the diverse and complex realities, and ceaselessly create lively, fresh ways to successfully carry out the revolutionary tasks at hand. Again, this method makes them conduct organizational political work by diverse methods in varying forms to suit the specific environment and conditions and the characteristics of the target, repudiating the stereotyped way of working to fit form and framework. Therefore, the Ch'ongsan-ri method represents a lively, creative work method whereby they think out all questions with their own heads and solve them to suit the specific conditions, overcoming the outdated conventional method of conducting work to suit a fixed form without taking the specific conditions into consideration.

The creation by the great leader Comrade Kim Il-song of the Ch'ongsan-ri method which is a chuche revolutionary work method, the communist work method, represents a historic event that brought about a basic turnaround in realizing the revolutionary leadership of the party of the working class toward the masses and is an immortal contribution to developing the revolutionary theory of the working class onto a new higher level.

The great leader, by founding the unique mass leadership thought and method, has developed and enriched afresh the revolutionary theory of the working class for revolution and construction. This represents a great event of epochal significance in the development of the revolutionary thought of the working class.

By the creation of the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, the party of the working class has come to have a powerful ideotheoretical weapon for carrying out revolution and construction with the method of enhancing the revolutionary mental preparedness of the masses and positively organizing and mobilizing them by thoroughly placing major emphasis on work with people in solving all questions arising in revolution and construction.

2

The history of a great turnaround in our party work method is a shining history embroidered with the sagacious leadership of the great leader Comrade Kim Il-song who, creating the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, has thoroughly embodied it in party work and party activity.

The great leader Comrade Kim Il-song taught as follows:

"In the past, every time an opportunity presented itself, we stressed the need to establish a revolutionary work method and people-minded work attitude among the functionaries, uprooting the old work methods

and work attitudes among them. Regarding this question, we did not merely make speeches but sought out the way through guidance work for the party organization of Ch'ongsan-ri, Kangso County, and generalized it partywide." ("Kim Il-song Selected Works," Vol 6, p 139)

The great leader, by sagaciously leading the struggle to embody the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, had a new turnaround brought about in our party work method.

In a series of classical works such as the immortal classical works "A Major Task in Party Work Is Indoctrinating, Remolding, and Uniting All People," "The Central Committee Business Summation Report To the Fourth Congress of the Korean Workers Party," and "On Improving and Strengthening the Organizational Work and Ideological Work of the Party," the great leader gave a comprehensive elucidation of principled questions arising in thoroughly carrying through the Ch'ongsan-ri spirit, the Ch'ongsan-ri method.

These historic works of the great leader are a programmatic compass that must be tightly grasped in brilliantly embodying the Ch'ongsan-ri spirit, the Ch'ongsan-ri method in the work of the party, the state, and economic organs.

The great leader not only comprehensively elucidated the principled questions arising in improving the party leadership method and work attitude but through his on-the-spot guidance, straightened out one by one the work method and work attitude of functionaries, setting practical examples of mass guidance concretely helping the functionaries at the base level.

The great leader, personally organizing training for generalizing established models and on-the-job training, taught the functionaries all work methods in a concrete manner from the method of political work to the method of managing and operating the economy.

The great leader, by embodying the Ch'ongsan-ri spirit, the Ch'ongsan-ri method and establishing the Tachan Work System and a new agricultural guidance method, had a revolutionary turnaround brought about in economic management.

The great leader, also organizing Ch'ongsan-ri of historic renown as a model unit and by means of generalizing its experience nationwide, proceeded to embody the Ch'ongsan-ri spirit, the Ch'ongsan-ri method.

The great leader, visiting Ch'ongsan-ri several score times in the 20 years to this day from the time he first dropped by a simple rural home in Ch'ongsan-ri, sat down with the peasants in the same room, and discussed farming work with them, has illuminated the road ahead for their farm.

Because of the presence of the sagacious leadership of the great leader, today many "Ch'ongsan-ri" have emerged all over the country, and the Ch'ongsan-ri spirit, the Ch'ongsan-ri method has come to spread its wings ever more energetically.

The Ch'ongsan-ri spirit, the Ch'ongsan-ri method, is being more brilliantly embodied by our party in the course of attaining the historic cause for converting the whole society to the chuche ideology.

Our party, monoaxially systematizing the chuche party work method created by the great leader, has formalized it as the great leader style work method and enunciated that the most important question in establishing the leader style work method partywide is completely eliminating the old conventional work methods and replacing them with the Anti-Japanese Guerrillas style work method.

The guideline of the party for firmly establishing the Anti-Japanese Guerrillas style work method is an outstanding guideline which made it possible to bring about a basic turnaround in party work, thoroughly smashing all kinds of old framework and conventional methods such as bureaucratism, formalism, over-cautionism and administrative work method, and is a revolutionary guideline which makes it possible to conduct party work spiritedly and militantly with a touch of freshness, substantively carrying through the Ch'ongsan-ri spirit, the Ch'ongsan-ri method. This is also a wise guideline which has provided a firm guarantee for successfully attaining the cause for converting the whole society to the chuche ideology.

With a view to brilliantly embodying the Anti-Japanese Guerrillas style work method by establishing work systems and guidelines such as the work system for going down to the base level, the work system for helping the base level on condition of controlling the base level with a tight grip on it, the guideline for conducting party work creatively without standing on formality and ceremony to suit the characteristics of the target and specific environment, the guideline for sowing and harvesting with their own hands, and the guideline for straightening out the work method and work attitude of the functionaries by means of ideological battle, the party led all party organizations and functionaries to thoroughly carry them through.

With the Ch'ongsan-ri spirit, the Ch'ongsan-ri method brilliantly embodied under the leadership of the great leader and the party, a new revolutionary turnaround occurred in party work and work method.

The great leader Comrade Kim Il-song taught as follows:

"Recently, a new turnaround has been occurring in our party work. Throughout the party has been established in an orderly manner a work

system holding work with people as the basics; and party work, freed from the old framework, is being conducted with vim and vigor." ("Kim Il-song Selected Works," Vol 7, p 264)

The change that occurred in the party work method is that above all a party work system holding work with people as the basics has been thoroughly established. This is a priceless achievement of great import in carrying through the intrinsic demands of party work and in ceaselessly deepening party work.

Party work is essentially organizational political work with people which, arming the cadre ranks, party members, and the masses with one ideological will, solidly unites them around the party, and organizes and mobilizes them in carrying through the policies of the party.

In order to insure the realization of such intrinsic demands of party work, it is imperative to thoroughly establish a party work system which holds work with people as the basics.

In our country in the past period, with the Ch'ongsan-ri spirit, the Ch'ongsan-ri method brilliantly embodied under the leadership of the party, a party work system holding work with people as the basics came to be firmly established partywide.

With the party work system holding work with people as the basics established in an orderly manner, the old framework and conventional work methods of subjectivism, bureaucratism, and formalism among the functionaries such as shuffling papers deskbound in the office divorced from the realities have been smashed, and party work is being firmly turned around truly as creative work with people. Our party is ceaselessly deepening and developing party work adhering to this energetic work system established partywide in an orderly manner, and is successfully attaining the revolutionary cause.

Another thing that stands out in the change which has occurred in the party work method is that a party work system and work method for superiors to help subordinates have been firmly established.

For superiors to help subordinates is a superior work system and work method which make it possible to resolve the imbalance between the rapidly developing realities and the guidance standard of functionaries and realize most scientific guidance, bringing guidance closer to the base level and establishing concrete guidance measures to suit the realities. This also is an energetic work method which makes it possible to most closely combine centralized guidance from above and democracy from below.

Today within our party there has been established an orderly system whereby the center helps the provinces, the provinces help the counties,

and the county functionaries go down to ri all the time and while working together with ri functionaries, have pending questions solved and responsibly help them.

It is being systematized and turned into a way of life that all functionaries, loyally upholding with all their hearts the revolutionary slogan of the party "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" strap on knapsacks and go in among the masses as did the commanding personnel of the Anti-Japanese Guerrillas, and as they live together with them under the same roof, substantively help the base-level functionaries and have pending questions solved.

Being thoroughly established is an orderly work system whereby all functionaries go down to the base level for a specific period of time, conduct organizational work, come back and rearm themselves and revamp operational plans and go down to the base level again.

Another great change that has occurred in the party work method is that the work method has been established whereby they ceaselessly heighten the revolutionary fervor of the masses with priority to political work and make the masses consciously mobilize themselves in carrying through the lines and policies of the party.

With priority to political work to ceaselessly heighten the political awakening of the masses of people and make them consciously mobilize themselves in carrying out their revolutionary tasks is an important demand of the Ch'ongsan-ri method and is a revolutionary work method flowing from the inherent nature of the communists.

Today our functionaries, be they party functionaries or administrative economic functionaries, all struggle to conduct their work by the partywide method, the political method. With one loyalty to drive home the teachings of the great leader and the guidelines of the party to the broad masses still faster and even better, they race to where the machines are, where the fields are, where the ships are, and are aggressively launching political agitation and economic agitation by various methods in varying forms. Thus the intent of the Party Central Committee has come to reach the base level faster, and superiors and subordinates with unity of mind have come to establish good communication.

That the guidance standard of functionaries has improved one grade higher and that a revolutionary work attitude and way of life are being thoroughly established among them is a priceless achievement scored in the course of the struggle to carry through the Ch'ongsan-ri spirit, the Ch'ongsan-ri method.

In the process that in accordance with the demands of the Ch'ongsan-ri method, the functionaries go down to the base level, learn from the vibrant realities and the producer masses, and live among the masses, their organizational sense is being further enhanced and their own revolutionization, working classization stepped up. In the course of helping the base-level functionaries and guiding their work, their own guidance standard is improving and their own work method and work attitude are being further refined.

That they lead the masses always in the forefront of assault battle, that they have eliminated the phenomenon of senility such as standing on formality and ceremony with the air of an elder, that brimming with an exuberant fighting spirit and enthusiasm, they plan work in a big way and boldly launch it--this is the work trait of our functionaries; this is the revolutionary attitude highly displayed among them.

On the road of struggle to embody the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, such a great turnaround has occurred in party work and work method and admirable functionaries possessed of our party's revolutionary work method and people-minded work attitude are growing up in large numbers.

With the great changes that have taken place in the party work method and with the leadership role and combat might of the party further strengthened, great changes have occurred in people's ideomental features, and great leaps forward, great innovations are being ceaselessly brought about in socialist construction.

That the entire party and the whole society are filled to overflowing with warm loyalty, that all party members and working people, solidly united around the great leader Comrade Kim Il-song and the party, are dynamically fighting for the attainment of the socialist, communist cause--this is the revolutionary profile of our society.

Today the lofty examples and heroic exploits of unsung heroes are adding even more luster to the revolutionary profile of our society and are inspiring people to struggle.

And the movement rapidly spreading throughout the country to learn from the unsung heroes, our working class and working people, sounding ever louder the bugle call for speed battle on every battlefield of socialist construction, are energetically stepping up the three revolutions--ideological, technical, and cultural.

The new revolutionary turnaround that has occurred in our party work; the great changes that have taken place in the ideomental features of our people and in socialist construction--all these are the great victory of the chuche party work method, the Ch'ongsan-ri method, established by the respected and beloved leader and are

the brilliant fruition of the sagacious leadership of our party aimed at establishing the Anti-Japanese Guerrillas work method partywide.

3

Today our party and people are faced with the weighty task to greet the sixth congress of our glorious party with heightened political fervor and shining labor achievements, brilliantly carrying through the militant tasks laid down by the great leader in his New Year's Message.

The revolutionary fervor of our party members and working people who have vigorously launched into the rewarding struggle for the new year is very high and their struggle vigor is very good.

To keep the guidance standard of the functionaries abreast with the heightened revolutionary vigor of the masses is a real and immediate demand for bringing about new miracles and innovations on all fronts of socialist construction.

If the functionaries are to correctly perform their duty and role as commanding personnel of the revolution, they must ceaselessly improve their work method and work attitude to suit the new demands of the developing realities.

The great leader Comrade Kim Il-song taught as follows:

"In order to improve the party work method and work attitude, it is imperative above all to thoroughly embody in party work the Ch'ongsan-ri spirit, the Ch'ongsan-ri method which is the revolutionary work method of our party." (Ibid., p 92)

To thoroughly embody the Ch'ongsan-ri spirit, the Ch'ongsan-ri method is a principle our party is invariably maintaining in improving the work method and attitude of the functionaries.

The functionaries must continue to thoroughly carry through the Ch'ongsan-ri spirit, the Ch'ongsan-ri method whose great vitality has been highly demonstrated in revolutionary practice. Only then can they ceaselessly improve their work method and attitude to suit the demands of the developing realities and energetically organize and mobilize the inexhaustible strength and creative wisdom of the masses in production and construction.

To live and work, going in among the masses is an important demand for embodying the Ch'ongsan-ri method.

All functionaries, in accordance with the demands of the Ch'ongsan-ri method going in deep among the masses with the correct stand and

viewpoint toward the masses of people and eating, dressing, and living together with the people, must share with them life and death, joys and sorrows alike. When, becoming one with the masses, they live and work with one mind, one will, they can understand the demands of the masses still better and even more admirably serve for their sake.

The functionaries, loyally accepting in toto the great leader style work method which is the revolutionary work method of our party, must always live and work together with the masses and must conduct all tasks to suit the opinions and demands of the masses of people.

Also important in embodying the demands of the Ch'ongsan-ri method is for the functionaries to set standards by their own action.

Setting standards by their own actions is a powerful work attitude to set the masses in motion for revolution and construction. Practical examples set by the functionaries have a greater influencing power than hundreds of words.

Bearing in mind that their place is in the forefront of the ranks today when production and construction is ceaselessly developing, the functionaries must always become the standard bearer of struggle leading the masses, and when difficult, backbreaking work arises, they must be the first to put their shoulders to it and score a breakthrough.

If the functionaries are to work in accordance with the Ch'ongsan-ri method, they must decisively improve their own political job performance qualifications.

It is not an easy thing by any means to resolve revolutionary tasks at hand, setting the thought of the masses in motion and organizing and mobilizing them in accordance with the Ch'ongsan-ri method. This calls for a high leadership art of the functionaries and to this, their standard must be high.

By thoroughly arming themselves with the lines and policies of the party and by acquiring knowledge of modern science and technology the functionaries must become able commanding personnel of the revolution steadfast politicoideologically and versed in technical job performance.

The Ch'ongsan-ri spirit, the Ch'ongsan-ri method whose validity and invincible might have been proved through life--moving forward with a tight grip on this powerful weapon is where a firm guarantee for our functionaries to acquit themselves fully of their lofty mission and revolutionary attributes and lead today's all-out assault battle to victory is.

All functionaries, by more deeply studying and mastering the Ch'ongsan-ri spirit, the Ch'ongsan-ri method and by thoroughly embodying it in real life, must bring about a ceaseless upsurge in socialist construction and victoriously occupy the towering heights of the new long term plan.

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THE CORRECT COMBINATION OF PARTY WORK AND ECONOMIC TASK

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[Article by Yom Won-sok]

[Text] Under the sagacious leadership of the great leader Comrade Kim Il-song our party today is energetically pushing ahead with socialist construction, strengthening partywide guidance for revolution and construction more than at any time.

In particular, with party work firmly turned around as work with people moving party members and working people with a tight grip on their thought and correctly combined with the economic task, the whole society is filled to overflowing with revolutionary vigor and enthusiasm, and a ceaseless upsurge is being generated in production and construction.

All the achievements and experiences being scored in socialist construction show that the question of commendably carrying out economic construction significantly depends on how party organizations combine party work with the economic task.

Party organizations and functionaries, by deeply understanding that thoroughly carrying through the guideline of the party for tightly bonding party work with the economic task is where a firm guarantee for energetically stepping up economic construction is and by brilliantly embodying it, shall win a still greater victory in socialist economic construction.

To correctly combine party work with the economic task, firmly giving priority to political work over all other tasks is the invariable guideline our party is tightly maintaining.

The great leader Comrade Kim Il-song taught as follows:

"One of the most important questions in successfully pushing socialist economic construction is correctly combining political work with the economic task. Party organizational political work must necessarily be closely combined with the economic task, and the economic task must be underpinned by party organizational political work." ("On Building the Korean Workers Party," Vol 3, p 262)

If the party of the working class is to brilliantly accomplish its historic mission, it must successfully conduct socialist economic construction along with solidly organizing the party ranks into invincible revolutionary ranks and ceaselessly enhancing their role.

For the party of the working class to organize and consolidate the party ranks, to correctly set party organizations in motion and make them amply perform their militant functions and role as the vanguard of the class--this is none other than party work. The objective of party work is not the end in itself but is positively setting in motion the masses of working people who are the master of revolution and construction and successfully attaining the historic cause for socialist, communist construction. From this, party work must always be closely combined with socialist construction and its success must be significantly manifested in economic construction.

The economic task which the party of the working class carries out is aimed at correctly leading the struggle to manage and operate the national economy and solidly lay the material and technical foundations for socialism and ceaselessly improve the standard of living for the people. Only if the party of the working class commendably conducts the economic task, can it achieve the enrichment, strengthening, and development of the country and the growth and prosperity of the nation and substantively provide an independent and creative life for the masses of working people who have become the master of the state and society.

The question of commendably conducting economic construction depends, in the final analysis, on the party, which is General Staff of the revolution, energetically pushing ahead with the economic task based on correct strategy and tactics for each period, each stage and on party organizations and functionaries tightly bonding party work, party activity in general, with the economic task.

To say to tightly bond party work with the economic task means thoroughly preparing all cadres and party members as the purest core elements of revolution and at the same time, moving forward with a tight grip on the task to carry through the teachings of the great leader given in connection with the economic task and the embodiment, the policies of the party.

Our party, early on enunciating it as one of the most important revolutionary tasks facing the party to commendably conduct economic construction so as to enrich and strengthen the country and insure a happy material and cultural life for the working people, laid down the wise guideline for tightly bonding party work with the economic task.

The guideline of the party for tightly bonding party work with the economic task is a most valid guideline laid down based on a scientific analysis of the intrinsic nature and mission of the party of the working class, the mutual relationship of political work and the economic task, and the indispensable requirements of socialist, communist construction.

The guideline of the party for tightly bonding party work with the economic task above all makes it possible for the party of the working class to successfully insure socialist economic construction.

The great leader Comrade Kim Il-song taught as follows:

"Socialist construction is the most important revolutionary task facing the party of the working class after establishing the socialist system. Only by energetically pushing ahead with socialist construction is it possible to solidly lay the material and technical foundations for socialism and to occupy the material fortress of communism."
("Kim Il-song Selected Works," Vol 7, p 88)

One of the most important tasks facing the party of the working class which has come to power and is building socialism, is commendably conducting economic construction.

Away from economic construction which is laying the material foundations for social life, neither the victory of the revolution nor the victory of the socialist, communist cause is thinkable, nor can the party of the working class successfully accomplish its historic mission. Therefore, all party work, party activity must be directed and subordinated to commendably conducting economic construction and building the communist society even better and still faster where the people will be living well all together.

The tight bonding of party work with the economic task makes it possible to enhance the revolutionary fervor and initiative of the working people and energetically organize and mobilize them toward realizing the economic task, and enables the working people themselves to launch independent and creative activities with a high awareness and sense of responsibility as the master of economic construction.

Only by tightly bonding party work with the economic task is it possible to find a concrete direction and way of carrying out the economic task relying on collective strength and to develop the economy in a unified way, in a balance manner, on a planned basis without any tilting to suit the intent of the party and the demands of the state.

Important in successfully insuring the revolutionary duty, the economic task assigned by the party is for party functionaries, administrative economic functionaries, and functionaries of workers organizations to dynamically launch into the struggle with one mind, one will, to carry through the economic policy of the party. The more tightly party work is bonded with the economic task, the more thoroughly administrative economic functionaries will come to abide by party organizations, and party functionaries and administrative economic functionaries, becoming a harmonious whole breathing with the same beat, will come to devotedly struggle to carry out the economic task. Therefore, the tight bonding of party work with the economic task makes it possible for party functionaries and administrative economic functionaries to struggle, joining forces, and by closely combining the work of insuring partywide the economic task laid down by the party with administrative job performance work, to energetically lead the working people always toward a ceaseless upsurge in socialist construction.

Moreover, only by tightly bonding party work with the economic task is it possible to correctly lead the economic task politically and to energetically push the administrative economic functionaries to stand on their two feet, taking timely action to overcome any such tilting in the slightest as party functionaries being too busy with internal party work to pay due attention to administrative economic work or completely taking over work from the administrative economic functionaries.

Therefore, tightly bonding party work with the economic task is a firm guarantee for satisfactorily realizing the economic task laid down by the party and the political objective the party plans to achieve through it.

The guideline of the party for tightly bonding party work with the economic task is also a valid guideline which makes it possible to satisfactorily realize intrinsic demands of party work itself.

Partywide guidance for internal party work and administrative economic work is the two dimensions of party work and as such, is inseparable basic component parts.

Internal party work is organizational ideological work to solidly organize the party ranks and move party members and party organizations.

The objective of internal party work is commendably carrying out the revolutionary tasks facing the party, strengthening the party and enhancing its combat might. Away from revolutionary tasks, simply there can be no such thing as party work, and this work must through and through positively serve the party of the working class in successfully carrying out the economic construction task with which the party is faced. Party work, internal party work is unthinkable away from the economic task, and internal party work which does not serve economic construction is utterly meaningless.

Internal party work neglected, it will be impossible to ceaselessly strengthen and develop the party nor will it be possible to correctly guide administrative economic work politically. Success in administrative economic work can be satisfactorily insured only if the combat might and leadership functions of the party are enhanced, and success or failure in the guidance of administrative economic work depends on how internal party work is planned and organized.

It arises as a principled demand for internal party work that party organizations and functionaries, when planning party work and formulating its operations, subordinate them to still better insuring the economic task facing the relevant unit.

Only by subordinating the organizational ideological life of cadres and party members to still better carrying out their assigned revolutionary tasks and by tightly bonding party work with the economic task with a unified grip on them is it possible to satisfactorily attain the intended objectives of party work.

From this, if the party of the working class is to satisfactorily accomplish its mission as political staff, it must tightly bond party work with the economic task to suit the intrinsic demands of party work and ceaselessly improve partywide guidance for administrative economic work.

Thus, the guideline of the party for tightly bonding party work with the economic task illuminates the precise road to not only more solidly organizing the party, strengthening internal party work but also to making party work genuinely serve socialist economic construction.

With the guideline for tightly bonding party work with the economic task brilliantly embodied in our party activity and in our country's socialist construction, its validity and vitality have been proved to the hilt, and the guideline is becoming a guiding compass which must always be tightly grasped in party work and party activity.

Today the concrete realities wherein socialist construction is deepening even more and party members and working people have dynamically launched into socialist economic construction with very warm loyalty to the party and the revolution, call upon party organizations and functionaries more pressingly than at any time to bond party work even more tightly with the economic task.

In order to successfully carry out the difficult and complex task facing us for the chuche-ization, modernization, and scientization of the people's economy, it is imperative to realize competent economic organizational work and production command, correctly organizing and mobilizing the producer masses and to highly promote the initiative of the working people under the banner of self-reliance. In addition,

it is imperative to positively search and mobilize the internal potential of the people's economy and ceaselessly innovate technologies. All these can be successfully resolved only under the correct political guidance of the party.

Only by tightly bonding party work with the economic task and energetically pushing ahead with them is it possible to thoroughly prepare all people as chuche-oriented communist revolutionaries forever loyal to the great leader and the party and to carry out still more ahead of schedule the difficult and enormous tasks of the second Seven-Year Plan, relying on their heightened political awareness and creative positivity.

The question of tightly bonding party work with the economic task depends on all party functionaries correctly embodying it, properly understanding the concrete ways to do the job.

The great leader Comrade Kim Il-song, in laying down the guideline for tightly bonding party work with the economic task, enunciated the principled demands and ways to embody it and illuminated the precise road for party functionaries to correctly guiding the economic task politically.

Most important in tightly bonding party work with the economic task is for the party functionaries to hold the firm viewpoint and attitude that they are fully responsible for the economic task of their unit and must successfully carry it out and that so doing is the important part of party work, party organizational ideological work.

The great leader Comrade Kim Il-song taught as follows:

"The provincial party committees, county party committees and all other party committees must assume full responsibility for the economic task."
("Kim Il-song Selected Works," Vol 3, 2d impression, p 307)

For party organizations and functionaries to hold the firm ideological viewpoint and stand that it is the important part of party work to carry out the economic task of their unit, assuming full responsibility for it, is the basic question in tightly bonding party work with the economic task.

Only if party organizations and functionaries hold the correct viewpoint and stand that they are fully responsible for the economic task of their unit, can they conduct party work, paying attention to the economic task and putting extraordinary efforts into successfully insuring it.

To say to hold the stand and attitude to assume responsibility for the economic task means that party organizations and functionaries carry through the economic policy of the party to the end, assuming full responsibility for it.

Party organizations and functionaries must substantively plan and formulate party organizational political work with a high sense of responsibility to resolve the economic task to suit the intent and demands of the party.

To this end, the party functionaries must deeply study and master the teachings of the great leader and the guideline of the party for tightly bonding party work with the economic task and must properly understand their intrinsic nature and validity and ways for the realization. At the same time, it arises as a real and immediate question for party organizations to take timely action to overcome tilting that may surface in partywide guidance for the economic task and to plan and formulate organizational work for widely learning from prior experiences and embodying them to suit their specific conditions.

Experience shows that when party organizations thoroughly prepare functionaries in terms of political job performance and energetically lead them to work with a correct methodology and convictions, it performs important functions in correctly combining party work with the economic task.

The great leader early on taught that needless paper shuffling must be eliminated in party work and that success in party work must be assessed based on the actual result of work with people, administrative economic work.

Such assessment represents an important way to straighten out the erroneous viewpoint of viewing party work and the economic task separately and to make party organizations and functionaries hold the stand and viewpoint of assuming responsibility for the economic task.

Party organizations, by grasping and guiding the party organizational ideological life of the cadre ranks and party members thoroughly centered on the fulfillment of revolutionary tasks, must make the result of party work manifested in the actual result of fulfillment of the economic task and on this basis, must assess party work.

Important in tightly bonding party work with the economic task is also firmly turning around party work as political work, work with people.

The great leader Comrade Kim Il-song taught as follows:

"... the target of work of party organizations is people, and the basics of party work are work with people." ("Kim Il-song Selected Works," Vol 6, p 138)

The partywide guidance for socialist economic construction is essentially political guidance. Only if the party work method is ceaselessly

improved and party work is firmly turned around as work with people both in name and fact which energetically moves people, is it possible to firmly turn around partywide guidance for the economic task as political guidance.

To say to guide the economic task politically means setting the direction for the administrative economic functionaries to correctly conduct their work following the lines and policies of the party; making all party members and working people, by planning and formulating organizational political work, devotedly struggle to fulfill the economic task; and ceaselessly leading them so that they may, by reviewing and summing up the progress in the fulfillment of the economic task all the time and redeploying work, thoroughly carry through the policies of the party without giving them up halfway.

Only by politically guiding the economic task is it possible to turn party work not into a party work for its own sake but into a party work politically insuring the economic task and to satisfactorily realize partywide guidance for economic construction.

Important in turning around party work as political work, work with people, is for party committees to collectively discuss important questions arising anew in the economic task and work out the execution measures. Only when party committees hold collective discussions and work out the correct execution measures, is it possible to satisfactorily insure the economic task to suit the intent and demands of the party and energetically organize and mobilize base-level party organizations and party members and working people in carrying through the economic policy of the party.

Responsible functionaries must always commendably think out and work out operational plans to solve the questions that have arisen, observing and grasping their specific conditions, and must decide on the course and ways of work to thoroughly carry through the teachings of the great leader and the guidelines of the party on the principle of absolutism and unconditionality. Only then can they work out realistic execution measures to carry through the economic policy of the party and turn them into an energetic means to energetically inspire the producer masses.

Once the struggle goal and ways for carrying through the policies of the party are set, they must aggressively launch organizational political work aimed at inspiring party organizations, party members, and working people to the realization.

When a concrete struggle goal that must be attained in economic construction is set, it is imperative to closely work out combined and cooperative operational plans between party committee departments for the realization, organize all work in the direction of resolving

revolutionary tasks, and energetically inspire the producer masses to fulfill the economic task.

It arises as a real and immediate demand to positively organize and mobilize the producer masses with energetic organizational political work, on the one hand and guide and control them all the time so that the economic policy of the party may be thoroughly executed.

Party organizations and functionaries, grasping and guiding on a daily routine basis the fulfillment of the economic task and conducting on a regular basis the work of intermediate summing up and redeployment work, must exert efforts with perseverance so that the economic policy of the party may be thoroughly carried through without being abandoned halfway.

At the same time, the party functionaries, decisively eliminating the administrative work method and the tendency to take over administrative work and going in deep among the producer masses, must energetically launch political work by various methods in varying forms.

Essentially, the party organ is not an authoritarian organ of dictation and commandism but a political organ conducting party work, work with people. Conducting work by the administrative work method or taking over administrative work by party organs is meaningless. It is imperative to organize and mobilize the masses in the fulfillment of the economic task by the method that party organizations move cadres, the cadres in turn move party members, the party members in turn move the masses, and one indoctrinates ten, ten indoctrinate a hundred, and a hundred indoctrinate a thousand.

If this is to be done, it arises as an important question that party organizations, solidly organizing the cadre ranks and enhancing their role, must indoctrinate them on a daily routine basis so that they may energetically organize and command the economic task. In particular, for the responsible functionaries to personally and substantively help base-level functionaries, go deep into the production sites and lead the working people, living under the same roof together with them, is a way of greatly inspiring them. If the responsible functionaries set an example of correctly guiding the economic task politically, taking the lead in energetically launching work with party members, work with the masses, it will perform great functions in eliminating the administrative work method.

Only by eliminating the phenomenon of taking over administrative work together with the administrative work method is it possible to correctly guide the economic task politically.

Important as the economic task is, if party organizations and functionaries are to be personally tied down with economic job performance work beyond the domain of their own work, the party cannot satisfactorily perform its functions and role as the political leader.

The party functionaries, instead of taking over administrative work, must correctly lead and help the administrative economic functionaries politically so that they may responsibly carry out the economic task.

The party functionaries, sitting down with the administrative economic functionaries and collectively, sincerely discussing with them measures for the fulfillment of the economic task at hand, must work out the measures and must establish the authority of the administrative functionaries in work and positively push their administrative work so that they may acquit themselves fully of their responsibility and role.

Again, the party functionaries must respect the opinions advanced by the administrative economic functionaries, must have a strong discipline established so that matters that have been administratively deployed and presented may be precisely executed, and must help them on a daily routine basis so that their work may be successfully conducted. When this is done, the party functionaries will not get involved in administrative job performance work and will be able to energetically push administrative work politically, thoroughly overcoming the tendency to take over administrative work.

In order to tightly bond party work with the economic task, it arises as an important question to work with a correct methodology.

To say to work with a methodology means conducting work thoroughly in an ingenious way after closely calculating the economic task at hand to suit the characteristics and conditions of the target.

There can be no such methodology that is universally applicable in tightly bonding party work with the economic task, and the methodology must be worked out creatively solely to suit the specific working conditions and characteristics of the target.

Important in working out a methodology in tightly bonding party work with the economic task is thoroughly arming oneself with the teachings of the great leader and the guidelines of the party in tightly bonding party work with the economic task and learning from the brilliant example of the respected and beloved leader who, establishing a concrete methodology and tightly bonding party work with the economic task, is sagaciously leading revolution and construction.

If, by strengthening collective discussions, the strength and wisdom of many people are mobilized, it is possible to seek out a good methodology.

If, in any work, the functionaries deeply study their own specific conditions and widely hold discussions with party members and working people, they can seek out correct resolution measures and ways to

fulfill the task at hand. The methodology for tightly bonding party work with the economic task, too, can be satisfactorily established only if they observe and grasp their own specific conditions, correctly calculate the realities and mobilize the strength and wisdom of many people.

Therefore, party organizations and functionaries, by precisely understanding the specific state of their work targets and by going in deep among functionaries and the masses and widely holding collective discussions with them, must seek out a methodology for tightly bonding party work with the economic task.

In particular, party organizations and functionaries must pay keen attention to seeking a methodology on the principle of solving all questions arising in the economic task by setting people's thought in motion. The party functionaries must seek out measures to solve pending questions always by the partywide method, the method of setting people's thought in motion and moving them.

Important in tightly bonding party work with the economic task is for the party functionaries to acquire the knowledge of economics and modern science and technology and nurture their ability to ably guide the economic task.

The great leader Comrade Kim Il-song taught as follows:

"The party functionaries must all of them acquire economic knowledge and learn technology. To learn is always a good thing and is an essential thing badly in need to move the revolution forward. All party functionaries must foster the ability to ably guide economic work, acquiring knowledge in economics and technology." ("Kim Il-song Selected Works," Vol 7, p 90)

Today our country's economy is enormous in scope and the linkages between economic units are not only complex but are thoroughly equipped with modern technological provisions with the chuche-ization, modernization, and scientization of the people's economy energetically pushed.

If they are to manage and operate our large-scale socialist economy which is rapidly developing on high scientific and technical foundations, not to mention the economic technical functionaries in charge of administrative economic work, the party functionaries who are politically guiding economic construction, too, must have a commendable knowledge of economics and modern science and technology.

In order to ably guide the economic task politically, tightly bonding party work with the economic task, the party functionaries must thoroughly familiarize themselves with the economic task of their unit and must have the ability to observe and grasp the overall task,

precisely analyzing and judging all questions arising in the economic task.

Those party functionaries possessed of a high knowledge of economics and modern science and technology can properly conduct operations to push the economic task and correctly establish the direction and partywide measures of insuring the unlocking of locked-in links.

In order to energetically launch organizational political work to organize and mobilize party members and working people in the fulfillment of the economic task and to go in deep among the producer masses and strengthen their work with them, too, the party functionaries must have the knowledge of economics and science and technology.

Therefore, for the party functionaries to have the knowledge of economics and modern science and technology becomes one of the important tasks arising in tightly bonding party work with the economic task.

In order to acquire the knowledge of economics and modern science and technology, the party functionaries who conduct party work, political work, must energetically study, study, and study again, exerting earnest efforts.

Our time is an era in which science and technology ceaselessly develop, and our party has laid down the chuche-ization, modernization, and scientization of the people's economy as the basic task of the second Seven-Year Plan.

If the party functionaries know little and their heads are empty, they cannot acquit themselves fully of their responsibility and attribute as revolutionaries nor can they satisfactorily perform their role as commanding personnel of the revolution.

All party functionaries, loyally upholding the revolutionary slogan of the party "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" must energetically study after the Anti-Japanese Guerrillas style and acquire a rich knowledge of economics and modern science and technology.

When all party functionaries correctly guide the economic task politically and inspire party members and working people energetically to economic construction, we can achieve still greater leaps forward and innovations in socialist economic construction.

To keep tightly bonding party work with the economic task is a very important and responsible task to commendably conduct party work as well as the economic task in accordance with the thought and intent of the great leader and the demands of the guideline of the party.

By thoroughly carrying through the teachings of the great leader and the guideline of the party for tightly bonding party work with the economic task, we must more solidly unite all party members and working people around the great leader and the party and energetically step up socialist economic construction.

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UNITY OF THE MILITARY AND THE PEOPLE IS A TRADITIONAL VIRTUE THAT HAS BEEN HIGHLY DISPLAYED AMONG THE PEOPLE'S ARMY AND THE PEOPLE

Pyongyang KULLOJA in Korean No 2, Feb 80 pp 31-35

[Article by Yi T'ae-ho]

[Text] The revolutionary ethos of unity of the military and the people being highly displayed among our People's Army and people is a manifestation of their lofty ideomental features in sharing life and death, joys and sorrows alike on the one road of struggle to attain the chuche revolutionary cause charted by the great leader Comrade Kim Il-song.

Unity of the military and the people is a traditional virtue which early on began blossoming among our People's Army and people under the sagacious leadership of the great leader and which has been further consolidated and highly displayed in the course of carrying out awesome construction tasks, braving the formidable storm of revolution.

To highly display the traditional virtue of unity of the military and the people is a lofty duty of the People's Army and the people to strengthen the national defense might and step up socialist construction.

Unity of the military and the people means the mutual relationship between the masses of people and the revolutionary army solidly united in one mind, in one will in the struggle for the freedom and liberation of the fatherland against imperialism.

Unity of the military and the people is a lofty ethos that can exist only between the revolutionary army of the working class, a genuine people's army, and the people, and is a part of the politicoideological superiority of the revolutionary army.

The mutual relationship between the military and the people varies depending on the class character and mission of the military.

The military forces of the capitalist state which is divided by hostile classes are a tool for the ruling classes of landlords and capitalists and as such, are used for oppressing and exploiting the people and for perpetrating aggression and plunder against other countries. The military forces of the capitalist state, because of such anti-people, reactionary character, become ruthless oppressors, merciless hangmen against the people, and accordingly, such anti-people military forces always stand in hostile confrontation with the people. That the U.S. imperialist aggressive armed forces and the military forces of imperialist states and the south Korean puppet troops who are colonial mercenaries, are being thoroughly isolated and repudiated by the people is an inevitable result stemming from their anti-people, reactionary character.

A close mutual relationship between the military and the people can be formed only between a genuine people's army serving solely for the sake of the revolutionary cause of the working class, for the sake of the interests of the people, and the people.

Our People's Army founded and still being led by the great leader Comrade Kim Il-song are organized with the outstanding sons and daughters of working people such as the workers and peasants, and are a genuine revolutionary army, a people's army struggling for the sake of the party and the revolution, for the sake of the fatherland and the people. From such class character of the People's Army, the People's Army and the people come to have kindred ties and to be solidly united as one.

The great leader Comrade Kim Il-song taught as follows:

"Our people and People's Army constitute one whole body, one family, combined by their interests and objectives in common and also by their task in common to defend the independence of their fatherland."

[No bibliographic reference given]

The People's Army which are organized with working people such as the workers and peasants and their sons and daughters, are a genuine people's army born completely from among the people, and are completely identified with the people in their class position and interest. The People's Army personnel and the people, even though their revolutionary duties and outposts are different, have one common objective to struggle to attain the chungche revolutionary cause charted by the leader, holding the great leader's immortal chungche ideology as the unitary guiding thought.

Our People's Army and people, because of such class position and interest in common, thought and objective in common, come to form inseparably close ties and to constitute one whole body, one family.

Enjoying the absolute support and warm love of the people, linked in close ties with them is precisely where an important characteristic and superiority of the People's Army is, where the source of their invincible might is.

Unity of the military and the people is an indispensable requirement for turning the combat strength of the People's Army and the national defense might invincible and for energetically stepping up socialist construction.

The combat strength of a revolutionary army depends in large measure on the mental and material support of the people, and the secure creative labor of the people is guaranteed by the revolutionary army.

The positive support and love of the people for the People's Army makes the military personnel consciously mobilize themselves in strengthening their combat strength with an ever higher sense of glory and pride for serving in the revolutionary army, and energetically inspires them to resolutely man their assigned revolutionary outposts. The people are ceaselessly replenishing the People's Army ranks with their outstanding sons and daughters, and through their creative labor, are insuring all the necessary conditions for strengthening the material and technical preparedness of the People's Army.

Our people, because of the presence of the People's Army manning airtight the defense line of the socialist fatherland, come to launch their creative labor with peace of mind and to energetically step up socialist construction. Again, the people, greatly inspired by the sincere political and labor help of the People's Army, come to expand their labor achievements, more highly displaying their revolutionary fervor and creative positivity and to successfully push ahead with the construction of modern factories and the farsighted Mother Nature remaking task.

Truly, unity of the military and the people is an important source of combat strength of the People's Army and is an important guarantee for inspiring the people to labor exploits in socialist construction.

Unity of the military and the people is a lofty traditional virtue which was formed in the period of the anti-Japanese revolutionary struggle under the sagacious leadership of the great leader Comrade Kim Il-song and which has since been steadily blossoming.

The great leader Comrade Kim Il-song taught as follows:

"The anti-Japanese partisans established the tradition of such struggle spirit as fighting for the interest of working people, not for the landlords and capitalists, and living with the people and fighting with the people." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 66)

The lofty ethos of unity of the military and the people being displayed today between our People's Army and people was achieved early on by the great leader Comrade Kim Il-song amid the flames of the anti-Japanese revolutionary struggle.

The great leader laid down a unique thought on unity of the military and the people in the period of the glorious anti-Japanese revolutionary struggle, and made members of the Anti-Japanese Guerrillas hold it as an iron rule inviolable in the slightest to love the people and sacrificially serve for the sake of the people.

Laying down the slogan "just as fish cannot live away from water, the Guerrillas cannot live away from the people," the great leader indoctrinated members of the Anti-Japanese Guerrillas to love and help the people with all their hearts, and set a great practical example of unity of the military and the people. Following the kind teachings of the respected and beloved leader and his lofty practical example, members of the Anti-Japanese Guerrillas sacrificially struggled for the sake of the people and fought against the enemy scoundrels, becoming a harmonious one with the people.

As genuine faithful servants of the people, they courageously broke through whatever barriers and trials when necessary for the sake of the people, and saved at the risk of their own lives the life and property of the people in danger. Even when taking a short break in a village, they not only endeavored to cause the least possible inconvenience to the people but did such chores as sweeping their yards and weeding in their nearby fields; and touched by the living conditions of the people in dire distress, ill clad and hungry, they used to give the people the food and clothing materials they had captured in the fight against the enemy. In addition, energetically launching political work among the people, they armed the people with the great leader's revolutionary thought, united them into the revolutionary ranks, and made the people vigorously launch into the fight to crush the Japanese imperialist aggressors.

Firmly believing that none but the Anti-Japanese Guerrillas were the genuine revolutionary army that could retake the fatherland and liberate them from exploitation and oppression, the people helped the Anti-Japanese Guerrillas with all their hearts. The people supplied provisions to the Anti-Japanese Guerrillas even if they had to go hungry; finding out the movements of the enemy, passed on the information; and risked their own lives in hiding members of the Anti-Japanese Guerrillas when they were in danger from the enemy forces of suppression.

In particular, in numerous battles such as the battle to defend the Haeiwangch'ing guerrilla base, the Guerrillas and the people, becoming one, courageously fought off the enemy, however difficult the

environment, and amid the flames of formidable battle the lofty ethos of unity of the military and the people was displayed to the hilt.

What made it possible for the Anti-Japanese Guerrillas to win victory in the fight of 15 long years against the mighty Japanese imperialist aggressors even under such arduous conditions that there was neither the rear of the state nor the support from outside is the fact that thoroughly armed with the revolutionary thought of the great leader Comrade Kim Il-song and sagaciously led by the leader, the Anti-Japanese Guerrillas and the people fought, sharing life and death alike, solidly united in one mind, in one will for one objective.

The revolutionary ethos of unity of the military and the people achieved in the anti-Japanese revolutionary struggle period was faithfully continued among our People's Army and people after liberation.

The three-year war forced upon us by the U.S. imperialist aggressors was a formidable showdown fight deciding the fate of the fatherland and was a truly awesome trial for our people and People's Army.

Personnel of the People's Army who resolutely rose up in the sacred fight loyally answering the call of the great leader, fought unhesitatingly offering their youth, their lives, with unswerving loyalty for the sake of the great leader, for the sake of the party and the revolution, for the sake of the fatherland and the people, and amid the absolute support and aid of the people, demonstrated their resourcefulness and intrepidity in every battle. Just as did members of the Anti-Japanese Guerrillas in bygone days, they protected at the risk of their own lives the life and property of the people, however unfavorable the combat situation, and defended with sacrificial devotion every inch of land of the beloved fatherland and gains of the revolution permeated with the blood and sweat of the people. Personnel of the People's Army saved the people from danger, braving barbaric enemy bombing and bombardment from naval guns, and taking advantage of breaks in combat to extend a helping hand to the people who were busy, highly displayed the lofty ethos as a genuine people's army.

Our people who considered it as their sacred duty to positively help the People's Army fighting bloody battles on the front line, one and all with a high awareness and positivity unanimously mobilized themselves in helping the front line.

Our heroic working class stepped up wartime production night and day in disintegrating dugouts and underground; the peasants, camouflaging their cows and oxen and farm implements, vigorously launched into wartime food production increase despite the intense enemy air raids; the transportation soldiers insured wartime transportation, braving the winds of fire. The people in the frontline areas helped the

combatants of the People's Army, hauling ammunition and food to the front line across the death line, and carried the wounded to the rear, organizing stretcher teams, and took care of them with all their hearts. Sharing life and death alike in the same trenches with combatants of the People's Army on the showdown battlefields of intense offensive and defensive battles, they dealt wholesale deaths to the enemies.

The heroic struggle of the people who sacrificially fought to help the warriors of the People's Army engaged in do-or-die battles, such as the people of Soksa-ri who braved frontline paths shrouded in thick gun smoke to haul ammunition and food to the heroic defenders of Hill 1211 and the people of Nangang village who insured wartime transportation to Wolbi Mountain and Hill 351 by jumping into torrential river waters and bodily supporting the pontoons, eloquently showed their lofty profile in loving and supporting the People's Army with all their hearts. The lofty ethos of unity of the military and the people was also highly displayed behind the enemy lines when [the People's Army] advanced into the southern half.

With the People's Army and the people, solidly united in one mind, one will, heroically and sacrificially fighting under the sagacious leadership of the great leader, we were able to win a brilliant victory in the Fatherland Liberation War, dealing an ignominious defeat to the U.S. imperialist aggressors.

Experience in the Fatherland Liberation War eloquently shows that when the revolutionary army and the people, solidly united, resolutely fight under the leadership of the great leader, it is quite possible to vanquish whatever powerful imperialist aggressors.

Unity of the military and the people was further consolidated amid the formidable postwar struggle to step up revolution and construction and strengthen the national defense might.

Personnel of the People's Army who raced from the victorious hills to the postwar rehabilitation and reconstruction sites in loyal response to the call of the great leader, helped the people clear the ashes and build factories and cities, and demonstrated brilliant labor exploits in socialist construction. For their part, the people came forward to help the People's Army which were stepping up the conversion of the whole army into a cadre army, the modernization of the whole army, loyally upholding the military line of the party, and by realizing the socialist industrialization of the country and further strengthening our self-supporting economic foundations, satisfactorily insured the material and technical needs in consolidating the might of the People's Army as an invincible one.

The relationship between the People's Army and the people came to be ever closer day in and day out of the rewarding revolutionary struggle

and construction tasks, and the construction sites, the fields of the farms, and the outposts of the People's Army came to be filled to overflowing with the ethos of unity of the military and the people.

The virtue of unity of the military and the people achieved and highly displayed amid the flames of two revolutionary wars to crush Japanese imperialism and U.S. imperialism and amid the majestic struggle for democratic revolution and socialist revolution and for socialist construction is ever more fully blossoming today on the road of the dynamic march toward the conversion of the whole society to the chuche ideology.

Truly, all the achievements our people have scored in the revolutionary struggle and construction tasks are permeated with the priceless sweat of the military personnel of our heroic People's Army, and the growth and strengthening of the People's Army into steely ranks one a match for a hundred is soaked in the warm love and support and encouragement of the entire people.

Today we are faced with the heavy yet glorious revolutionary duty to brilliantly carry out the militant tasks laid down by the great leader Comrade Kim Il-song at the nineteenth plenary meeting of the Fifth Party Central Committee and in his New Year's Message for this year.

Under conditions that the country is divided and that the U.S. imperialist machinations to provoke another war are becoming more blatant, we are carrying out difficult and enormous revolutionary tasks.

This situation calls upon our people and People's Army to bring about fresh innovations in all branches, at all outposts of revolution and construction, on the one hand and to consolidate the national defense might ever more airtight.

The great leader Comrade Kim Il-song taught as follows:

"The People's Army must serve for the sake of the fatherland and the people, the entire people must love and support the People's Army, and together, further promoting the traditional ethos of unity of the military and the people and becoming one as genuine comrades-in-revolution in time of need, the military personnel and the people must be made to unswervingly fight on, sharing life and death, joys and sorrows alike, to defend our fatherland and our gains of socialism." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 573)

To strengthen ideological indoctrination work among the people and the People's Army personnel to make their relationship even closer is a precondition for making the traditional virtue of unity of the military and the people blossom in full bloom.

Most important in this connection is thoroughly arming the people and the military personnel with the thought of the great leader Comrade Kim Il-song on unity of the military and the people.

The great leader, enunciating that the invincible might of the revolutionary army is in their kindred ties with the masses of people, taught the revolutionary army and the people to struggle, united in one mind, in one will.

The entire people and the People's Army personnel, deeply mastering the great leader's thought on unity of the military and the people and assimilating it into their flesh and bone, must thoroughly embody it in their practical action and struggle against the slightest phenomenon of thinking and acting contrary to it.

The People's Army personnel, learning from the noble communist character of the fatherly leader who, infinitely preserving and loving the people, is devoting his whole life for the sake of the freedom and happiness of the people, must thoroughly prepare themselves as revolutionary soldiers sacrificially serving for the sake of the people.

At the same time, it is imperative to strengthen propaganda and indoctrination work among the people regarding the People's Army and to intensify indoctrination work among the army, linking it with vivid examples of the intrinsic character and mission of the People's Army, the importance of unity of the military and the people and its invincible vitality.

In this way it is imperative to make one and all more highly display the traditional virtue of unity of the military and the people.

To energetically push ahead with the task among the people to love and positively support the People's Army is an important demand for highly promoting the traditional virtue of unity of the military and the people.

The entire people must preserve and love the People's Army with familial feelings and must support them with all their hearts materially and mentally. In particular, maintaining close ties with the People's Army units stationed in their areas, the people must help and warmly look after the military personnel by various methods in varying forms so that the service personnel in their military life may not experience any inconvenience whatever in discharging their military duties. In this way they must help the People's Army personnel who are manning the defense line of the fatherland to be more faithful to military service with a high sense of glory and pride.

We also must always pay keen attention to supply service work for, and warmly looking after the living conditions of, the bereaved families of patriotic fighters and the war dead, disabled veterans, and families of the People's Army personnel. In particular, we must socially respect the veterans disabled while heroically fighting for the fatherland and the people and encourage them to continue to make the flower of revolution blossom at their respective outposts.

The combat might of the People's Army depends in large measure on the boundless loyalty of the military personnel to the great leader and the glorious party as well as on the degree of their material and technological provisions. All working people, stepping up production and construction, must supply various materiel required by the People's Army, in greater quantities, of still better quality, and the rural villages, thoroughly carrying through our party's chuche farming method, must supply food and supplementary foodstuffs to the People's Army with priority.

It is very important in highly promoting the traditional virtue of unity of the military and the people that the People's Army approach and help the people firmly on the stand that they are the faithful servants of the people.

The People's Army personnel, always solidly united with the people, must maintain close ties with them, love them and approach them courteously, and protect the life and property of the people. Again, the People's Army personnel must positively help politically and in terms of labor the inhabitants in the areas where they are stationed. The People's Army personnel, by loyally upholding especially the militant tasks laid down by the great leader at the nineteenth plenary meeting of the Fifth Party Central Committee and in his New Year's Message for this year and by positively launching into the farsighted, monumental construction task and the Mother Nature remaking task, must brilliantly realize the leader's far-reaching plan.

The task to make the traditional ethos of unity of the military and the people to blossom in full bloom--this is to all of our People's Army personnel and people a truly glorious and rewarding task.

The entire people and the People's Army personnel, by continuing to highly promote the traditional virtue of unity of the military and the people under the sagacious leadership of the great leader and the glorious party and by bringing about ceaseless innovations in socialist construction and in strengthening the national defense might, shall greet with high political fervor and brilliant labor achievements the sixth congress of our party which will be a new milestone in the development of our party and our revolution and shall energetically hasten the ultimate victory of the chuche revolutionary cause.

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TO CORRECTLY CONTINUE AND DEVELOP NATIONAL CULTURAL HERITAGES IS THE INVARIABLE GUIDELINE OF OUR PARTY

Pyongyang KULLOJA in Korean No 2, Feb 80 pp 36-41

[Article by Literary Research Institute of the Academy of Social Sciences]

[Text] This year marks the 10th anniversary of the publication of the immortal classical work by the great leader Comrade Kim Il-song "On a Few Questions Arising in Continuing National Cultural Heritages."

The great leader in this historic work gave comprehensive answers to important questions arising in socialist national cultural construction such as the question of correctly assessing national cultural heritages with a correct understanding of them to suit the interests of our revolution.

The work synthesizes the unique thought founded by the great leader for critically continuing and developing national cultural heritages and as such, is becoming a programmatic compass for socialist national cultural construction and the more time passes, the more clearly it is demonstrating its truthfulness and vitality.

1

On what stand and from what viewpoint to approach national cultural heritages is one of the keys determining whether or not the party of the working class can correctly continue national cultural heritages and ultimately, successfully build socialist national culture.

The great leader Comrade Kim Il-song taught as follows:

"We must have a correct understanding of our country's history and national cultural heritages." ("On Socialist Literature and Arts," p 525)

Each nation has a history of its development and at the same time, has its native culture and arts created in the process. Culture and arts form the framework for national life and reflect people's life of the time, in other words, such as the social system, people's political life, economic life, and mores of life of a specific historical period. Accordingly, national cultural heritages must be viewed in the context of the history of the nation concerned, and to understand the history of a nation, one must understand its national cultural heritages.

Neither national pride nor self-esteem can occur to a man who does not understand what kind of national culture his people have created and how the history of his fatherland has been shaped. Ignoring national cultural heritages has nothing to do with the thought of the working class, the communist ideology.

The great leader Comrade Kim Il-song, in laying down the guideline for correctly continuing and developing national cultural heritages, attached priority importance above all to correctly establishing the stand and viewpoint toward national cultural heritages.

Important in holding a correct stand and viewpoint toward national cultural heritages is establishing the stand and viewpoint holding that national cultural heritages constitute priceless national heritages conveying the past course of history of a nation.

The genuine communists, who are the vanguard standard bearer of the working class, are not only most resolute and revolutionary in the struggle for socialism, communism but personify patriotism on the highest plane. Therefore, starting from their inherent nature and mission, the communists love their fatherland and people more warmly than anyone else, and holding dear to their hearts their national culture and all other admirable national heritages and traditions, strive to continue and develop them.

Our people with a five millennia long history behind them have created many prideful national cultural heritages generation after generation.

When we properly understand the struggle history of our people, the history of their creations, and the richness, superiority of our national cultural heritages, holding the viewpoint that our country's cultural heritages are precisely priceless national heritages conveying the history of our nation, our patriotic feelings can deepen even more.

Also important in holding a correct stand and viewpoint toward national cultural heritages is establishing the stand and viewpoint that only by critically continuing and developing national cultural heritages is it possible to successfully build socialist national culture.

The great leader Comrade Kim Il-song taught as follows:

"A new culture of the working class absolutely cannot emerge from empty ground. A socialist national culture can be successfully built only on the basis of continuing what is progressive and people-minded out of the past culture and developing it to suit the demands of a new life. The invariable guideline our party is tightly maintaining in socialist national cultural construction is bringing to life the native national form of our country's culture and correctly combining it with socialist contents." (Ibid., p 529)

Any culture in any period emerges and develops in the form of continuity of prior culture. There can be no such culture that is not related to prior culture. This is the general law of developing culture. Socialist national culture which is a new culture of the working class, too, is no exception to this.

Socialist national culture is a people-minded, revolutionary culture where the national form is combined with socialist contents.

To say to combine the national form with socialist contents in socialist national cultural construction means combining the cultural artistic form which the people of the country concerned like and which suits their feeling and palate, with revolutionary contents, in other words, such as the struggle to do away with the old and create the new, the struggle against the exploiting classes and exploiting society, the struggle to protect the interests of working people and make all people live well.

The culture of each country holds it as its basic mission to serve, not the people of any other country but precisely its country's revolution and its country's people, and in the process of accomplishing such mission, comes to contribute to the development of world revolution and human culture as well. Under conditions existing today that there are countries and nations and that revolution and construction is conducted on a nation-state basis, it is impossible to ignore what is national, and culture has to be developed based on a national framework. This is so because none but socialist national culture developing based on a national framework can suit the national feeling of the people of the country concerned and more effectively serve their revolutionary struggle.

The people of each country have their native national feeling and national form of culture which have been formed and consolidated over a long historical period.

The Koreans are not only a people resourceful, industrious, courageous, patriotic from ancient times but a civilized people possessed of beautiful mores, decorum and morality. The Korean people like what is dignified, subdued, mild, and in arts, they like their national art forms which have been formed over a long historical period, such as

Korean painting, folk song, and national dance. In our national cultural heritages are contained our people's psychological and aesthetic characteristics and creative talents historically formed and consolidated, and underlining them are national forms in varying manners which are appropriate for expressing their life feelings and which they like.

Accordingly, only by continuing national cultural heritages is it possible to bring national forms to life and make chuche-oriented socialist national culture admirably blossom, adding socialist contents to national forms which suit the feeling and palate of the masses of people and positively serve their revolutionary struggle and construction tasks.

To continue national cultural heritages with a correct attitude toward them arises as an even more pressing question under conditions that our national cultural heritages were destroyed and plundered by the Japanese imperialists in bygone days and that today in south Korea they are being ruthlessly obliterated by the U.S. imperialist aggressors and their lackeys and in their place, all kinds of decayed, reactionary culture carry the day.

Truly, to properly continue and develop national cultural heritages with a correct stand and viewpoint toward them is a question that stems from the patriotic feeling of the communists, a question that inevitably arises for successfully building socialist national culture where chuche is established.

Important in establishing a correct attitude and viewpoint toward national cultural heritages is being thoroughly alert against the nihilistic attitude and restorationist tendencies toward national cultural heritages.

National nihilism and restorationism stand in the way at two extreme points of correctly continuing and developing national cultural heritages.

National nihilism is an erroneous tendency of only looking at the negative dimensions remaining in cultural heritages and of denying and repudiating the past history and culture of its nation, everything outstanding of its nation. National nihilism has nothing to do with the communist ideology and is basically incompatible with socialist patriotism. National nihilism encouraged, it may come to pass that the culture of other countries is brought in blindly and what is antiparty and counterrevolutionary carries the day and what is national is removed, thus rendering it impossible to achieve the chuche-oriented development of culture.

On the other hand, restorationism is a counterrevolutionary ideological current which, divorced from the demands of the day and class principles,

resurrects and glorifies out of hand what existed in the past. Restorationism, too, has nothing to do with the revolutionary thought of the working class.

To resurrect and glorify out of hand what existed in the past under the pretext of continuing national cultural heritages is the behavior of anachronistic people out of their minds. Today there is no one among the youth of our time who would like such things as sijo or p'ansori which was created to suit the palate of yangban in bygone days. Again, just because our ancestors used to wear the Korean hat over their topknot, if people told them to do likewise, the youth will merely consider them as people out of their minds. Restorationism tolerated in the area of cultural construction, it is possible that everything unwholesome of the past culture will raise its head and that all sorts of old ideas such as bourgeois ideas, feudal Confucian ideas will grow in the consciousness of the people.

All these bespeak that without overcoming national nihilism and restorationism, neither the correct continuing and developing of national cultural heritages nor the wholesome development of socialist national culture is possible.

The great leader Comrade Kim Il-sung enunciated not only the correct stand and viewpoint toward national cultural heritages but comprehensively taught how and what to continue and develop out of the national cultural heritages.

The great leader Comrade Kim Il-sung taught as follows:

"In excavating and restoring relics, too, we must thoroughly observe the principle of party spirit and working class character and the principle of historicism." ("On the Task of Social Sciences," p 90)

It is a principled requirement in continuing heritages to precisely assess national cultural heritages firmly on the principle of party spirit and working class character and the principle of historicism, and based thereon, to discard what is backward and reactionary and critically continue and develop what is progressive and people-minded, to suit today's socialist realities.

To say to observe the principle of party spirit and working class character in continuing national cultural heritages means to assess, manage, continue and develop the national cultural heritages with the interests of the working class and its party's policy-oriented demands as the criteria; to say to observe the principle of historicism means to examine the national cultural heritages in the context of the specific conditions under which they were created.

National cultural heritages were created by different classes, by different strata under conditions of the old exploiting society. Thus in them comes to exist this or that limitation in terms of class and history.

Inasmuch as socialist national culture is one that serves the revolutionary cause of the working class for socialism, communism, what it has to continue out of the national cultural heritages must be through and through progressive and people-minded, and what is backward and reactionary must be removed. Accordingly, it becomes one of the basic questions in continuing heritages to correctly distinguish, firmly on the principle of party spirit and working class character and the principle of historicism, what is progressive and people-minded that is worthy of continuing out of the national cultural heritages and what is backward reactionary that is inimical to the revolution and goes against the interests of the people.

Again, even in the case of what is progressive and people-minded, it is important to critically continue and develop it to suit modern aesthetics.

Essentially, it is the law of nature that as times change, so do the aesthetic feelings of the people. The national form of culture itself, too, is not unalterably fixed but comes to gradually change and develop in step with the changing times.

Inasmuch as our national cultural heritages have been created under historical conditions different from those of our time, it goes without saying that they in their present form cannot fit in today's realities and are still far from the revolutionary contents of socialist culture. Therefore, even in dealing with parts of the national cultural heritages, however progressive and people-minded, it is imperative through and through to critically remold and develop them to suit the life feelings of the people in the period of socialist, communist construction and to go on to ceaselessly create new forms to suit the demands of the day.

Only when we preserve the innate and outstanding characteristics of our national culture as we critically continue and develop what is selected as progressive and people-minded out of the national cultural heritages to suit today's socialist realities, and at the same time, go on to ceaselessly create new, varying forms to suit the demands of the day, can we firmly guarantee the genuine blossoming and developing of socialist national culture.

With the great leader Comrade Kim Il-song comprehensively enunciating the thought for critically continuing and developing our national cultural heritages, our party and people came to have a programmatic compass for successfully building socialist national culture where *maeche* is established. With this unique thought enunciated, all sorts

of reactionary, counterrevolutionary views and erroneous viewpoints standing in the way of the chuche-oriented, wholesome development of socialist national culture were blown to smithereens and the cultural construction theory of the working class came to be developed and enriched onto a new higher level.

2

The great leader Comrade Kim Il-song not only laid it down as the invariable guideline of the party to correctly continue and develop national cultural heritages but has sagaciously led the struggle for the realization.

The great leader Comrade Kim Il-song taught as follows:

"Continuing and developing the heritages of our brilliant national arts, we must make everything that is beautiful and progressive blossom in full bloom in our time." ("On Socialist Literature and Arts," p 225)

The great leader had solved one by one all the large and small questions arising in continuing national cultural heritages in each period, each stage of the developing revolution, and energetically led us to comprehensively excavate and collect national cultural relics, precisely assess and manage them, and critically continue and develop what is progressive and people-minded out of them to suit today's realities. For one small piece of cultural relic, the great leader concretely taught how best to preserve it, and moreover, carefully looked after us to properly preserve paintings consisting of many colors and designs at historic sites which show our forefathers' art of construction.

Our party has taken various partywide, statewide measures to thoroughly carry through the guidelines laid down by the great leader for critically continuing and developing national cultural heritages and concretely guided the development of our socialist national culture and arts based on a national framework.

The guideline laid down by the great leader for critically continuing and developing national cultural heritages has eloquently shown its validity and vitality through the practice of socialist national cultural construction. In particular, in the past 10 years since the publication of the great leader's immortal classical work "On a Few Questions Arising in Continuing National Cultural Heritages," a great success has been scored in this area under the sagacious leadership of the party.

Above all, the work to excavate and sort out national cultural relics and preserve and manage them has been firmly turned around as a statewide, mass task.

Today in our country from the center to localities an orderly work system has been established for excavating and sorting out national cultural relics and preserving and managing them, and research organs specializing in studying national cultural relics, museums exhibiting national cultural relics, and cultural preservation stations have been widely organized. This is showing great effectiveness in energetically launching the task of continuing and developing national cultural heritages on a countrywide, mass basis.

To search, collect, and sort out outstanding national cultural relics is a precondition for properly continuing and developing national cultural heritages, and is of great import in laying the groundwork for a new socialist national culture to blossom and develop.

In loyal response to the guideline of the party, in recent years alone the task has been extensively launched to excavate historic sites and collect relics, works of literature and arts, and books of history of bygone days. In the process, fossils of "Yokp'o Man" and "Tokch'on Man" belonging in the Pleistocene Epoch and "Sunghisan Man," recent man, were discovered. At Tokhung-ri, Tae'an City, were discovered and sorted out historic sites and relics of the Koguryo period such as tombs with murals inside; and people's creative works such as folk songs, orally handed down stories, folk dances and literary works of bygone days such as the works of the 1910's and 1920's were widely excavated and collected.

In addition, the translation work of "Authentic Chronicles of the Yi Dynasty," an enormous book of history consisting of 1,763 volumes, has been successfully expedited, and historic relics such as Tae'ung Hall and Manse Pavilion in Myohyang Mountain and Paeksang Pavilion of Anju, which were destroyed by the U.S. imperialist bestial aid raids during the Fatherland Liberation War, have been admirably restored to original form. Today Tae'ung Hall has become a museum exhibiting a complete collection of Buddhist Scriptures and relics of Buddhism and as such, is being effectively used for working people and the younger generation to understand the falsity of Buddhism and its reactionary nature and the age-old outstanding arts of construction and printing of our country.

One of the most important achievements scored in continuing national cultural heritages under the sagacious leadership of the party is that each and every one of all cultural relics has been evaluated with comprehensive deliberation.

Inasmuch as the national cultural heritages have been formed in diverse ways both in content and form in a long historical process, it is a very difficult, complex, enormous task to comprehensively examine, deliberate, and evaluate them. Subjectivism and impatience in this task could bring irreparable aftereffects in ideological work and cultural construction.

By sagaciously leading the work of deliberating and evaluating national cultural heritages, our party has made it possible to successfully conclude this difficult and enormous task in a short period of time. Thus, in our time, the era of the Workers Party, it has become possible for the first time in history to comprehensively evaluate the national cultural heritages of our country to suit the interests of the working class and the aim of the people and to positively contribute to making socialist national culture lusciously blossom and develop based on a national framework.

This represents priceless experience helping the party of the working class after establishing the socialist system to deal with national cultural heritages to suit the demands of ideology, culture, and revolution and to effectively utilize them in socialist national cultural construction.

With the work of evaluating national cultural heritages successfully carried out, the groundwork has come to be solidly paved for the brilliant and wholesome development of socialist national culture, and research work in the history and culture of our country has come to be conducted on a higher level. In the process, "A Complete History of Korea," an enormous work comprehensively systematizing the Korean history by a *chuche* methodology, has come to be produced, and various histories such as a cultural history of Korea, a literary history of Korea, and a philosophical history of Korea have been systematized anew. These are positively serving in giving the working people and the younger generation a correct understanding of our national history and national cultural heritages.

It is one of the most important achievements scored in carrying through the guideline of the party for correctly continuing and developing the national cultural heritages that the guideline has made it possible for our literature and arts to blossom as literature and arts developing on a national framework where *chuche* is established.

As the great leader taught, what is called *chuche* in arts is none other than meeting the palate and aesthetics of the Koreans.

With the struggle strengthened for critically continuing and developing the heritages of literature and arts, our literature and arts have come to be the most revolutionary and people-minded literature and arts meeting the palate and aesthetics of our people and enjoying their love.

In music, eliminating discordant vocalism, we have perfected the *chuche*-oriented vocalization of the Korean people's natural beautiful voice, and preserving the native characteristics of our national musical instruments producing elegant, gentle sounds, further enriched and improved the volume of sound to suit the demands of the age of

revolution and the aesthetic feeling of the people in the direction of widening the range of sound. In the process, our music has come to energetically develop based on the framework of folk songs and realize the correct combination of socialist content and national form on a high level.

In fine art, critically continuing and developing the traditional method of Korean painting, we have created a painting method that suits modern aesthetics; and in dance, with the strengthening of the work to excavate relics of folk dances, our national dance characterized by elegant, graceful, intricate patterns and rhythms is energetically developing.

Not only music, fine art, and dance but also literary art of all kinds and in all forms are developing our way based on what is Korean, what is national.

Truly, the guideline enunciated by the great leader Comrade Kim Il-song is a unique, revolutionary guideline which has eloquently proved its validity and truthfulness in practice and which is demonstrating its immense vitality in socialist national cultural construction.

By continuing to thoroughly carry through the guideline laid down by the great leader, we shall correctly carry forward and develop national cultural heritages and make blossom in fuller bloom socialist national culture where chuche is established.

12153

CSO: 4108

IT IS NOT THE SCOPE BUT THE CONTENT THAT MAKES A WORK GREAT

Pyongyang KULLOJA in Korean No 2, Feb 80 pp 42-47

[Article by Yi Sang-t'ae]

[Text] Today in our country admirable revolutionary major works with philosophically profound ideological contents are being produced in greater quantities than at any time. These major works because of their high ideartistry are becoming commendable textbooks teaching people the truth of struggle and are greatly serving in revolutionarily indoctrinating our working people.

This eloquently proves the validity and vitality of the chuche-oriented literary art theory enunciated by our party that it is not the scope but the content that makes a work great.

The chuche-oriented literary art theory that it is not the scope but the content that makes a work great, is a unique theory that has given scientific answers to theoretical and practical questions arising in producing a revolutionary major work to suit the demands of the day and the aim of the people.

Our party has laid down the unique theory for the first time in history based on practical experience in producing works of revolutionary literature and arts that it is not the scope but the content that makes a work great.

The theory that it is not the scope but the content that makes a work great is a most valid theory based on a scientific analysis in depth of the question of mutual relationship between content and form in literature and arts, more concretely the question of mutual relationship between content and form of a major work.

The great leader Comrade Kim Il-song taught as follows:

"If a work is to become great, it is the content rather than the form that must be fit for a major work." ("On Socialist Literature and Arts," p 475)

As it applies to all things, in the case of works of literature and arts, too, the content and form are in dialectical relationship. There can be no form without content; neither can there be content without form. Content determines and limits form; form, even as it depends on content, expresses it.

What is determinant and decisive in the mutual relationship between content and form is the content. Important as content is, it will not do to neglect form. Content can be precisely expressed only through appropriate form. Again, a form appropriate for a content, as it positively reacts to the content, brings out the content more vividly.

The characteristic of an admirable literary art work is in a flawless unity of the lofty content and refined form that suit the demands of the day and the aim of the people. Only a work in which the content and form are harmoniously combined can truly strike the responsive chord of people and energetically serve in their ideoaesthetic indoctrination.

To correctly resolve the mutual relationship between content and form represents one of the basic questions in the literary art of realism and also arises as a basic question in producing a revolutionary major work.

If a writer in his writing practice handled the mutual relationship between content and form in contravention of the law of life, he could fall into formalism. If a writer fell into formalism in writing a major work, he would be committing the masterpiece-ism of clinging to writing a work large in form and scope rather than a work of a worthy content in depth. The tendency of masterpiece-ism is manifested in the effort of a writer to write the struggle of his leading character from the first day of his struggle until victory in the form of a biography or chronicle or to enumerate like a laundry list those stories calimed to be good which he has obtained from here and there. If a writer practices masterpiece-ism in writing a work, he will be putting strategic questions of the revolution up front instead of trying to deeply delve into human character and life and will be coming up with a vast composition, introducing noisy events and a large cast of characters. If a writer tries in this way to carry the entire course of the revolutionary struggle in one work, he will inevitably have to enumerate or record life and eventually end up with a work large only in scope but lacking in content.

Literature and arts have the mission to serve in the revolutionary indoctrination of people, depicting in depth socially significant questions. If a literary art work is to infuse revolutionary thought

into people and teach them the experience and method of struggle, it must be deep in content through and through. Therefore, if a writer wishes to turn his work into a major work, he must depict the content in depth rather than the form.

The church-oriented literary art theory, thus enunciating the question of a major work through the mutual relationship between content and form of literary art, has formalized that the intrinsic characteristic of a major work is in the philosophical profundity of its ideological content.

A major work is not a work in any special form. Even viewed from the dimension of the mode of depiction, there is no special form set aside for a major work of literary art. To say that a certain work is a masterpiece or an outstanding work, means an appraisal of that work for its high ideartistry, not the characteristic of its form. A major work has its basic characteristic in the philosophical profundity of its ideological content. A work which greatly helps the revolutionary indoctrination of people, solving an important question of social significance in depth on a high ideartistic plane is precisely a major work.

From this, the writing of a major work calls for generalizing in depth and width the developing course of the revolutionary struggle through the portrayal of a model of the communists growing up amid formidable struggle while showing the developing revolutionary journey as a vivid artistic canvas. Such revolutionary major works are different from the major works in epic form we used to talk about in bygone days.

What distinguishes the revolutionary works enunciated by the church-oriented literary art theory from the "major works" of bygone days is that the former performs great functions in showing people the developing course of the revolution and in teaching them the experience and method of the revolutionary struggle. To put it another way, it is in that by reflecting in width and depth the formidable class struggle of this present era and the developing course of the revolution, they exert great influence on people in forming a revolutionary world outlook is where their characteristic which is different from ordinary works and other major works is.

Of course, major works portray in width and depth the many aspects of life that could bring out the intrinsic nature of the times and society. But it will not do to think that a major work is supposed to indiscriminately lay out in a big way events taking place over a long historical period and carry an enormous content of life. Among major works there are those big in scope which, based on historical events over a long period of time, carry an enormous content of life, and those which, based on a small story out of historical events in a specific period, widen the breadth of portrayal. But in any event, the value of a work is appraised on

the basis of the content. If a work, however enormous in the scope of events and life, is not deep and rich in content, cannot become a major work. Conversely, if a work, though small in scope, is deep and rich ideological content, there is nothing to keep it from becoming a major work.

If feature film "Sea of Blood" adapted from the immortal classical masterpiece "Sea of Blood" or feature film "Five Brothers of the Guerrillas" is a multifaceted major work which, based on historical events, enunciates the intrinsic character of the revolutionary struggle through the portrayal of the developing revolution and the leading character growing up amid struggle, feature film "Flower Girl" adapted from the immortal classical masterpiece "Flower Girl" is a major work which, based on a small story, has broadened its width and produced portrayal in depth.

Feature film "Flower Girl" has not become a major work because of its scope being big. This production, by portraying in width and depth the misfortunes and sufferings of a farmhand's family commonly seen in any Korean village at the time, through the life of heroine Kkotpunni and her psychological world of human feeling, enunciates the profound thought that revolution alone is the way of survival. Evolving a big question and a profound thought out of what is small and enunciating the inevitability of revolution through the growing up of an ordinary social being is where this production being a classic exemplar is.

Feature film "To the End of This World," even though it does not deal with an epic historic event or an uncommon hero but by portraying philosophically in depth a model of unswerving loyalty to the great leader of an ordinary Korea's mother, comes to hold the admirable quality of a major work.

In the final analysis, a major work is determined not by the scope of the event involved but by the depth of its ideological content. Even though the story involved is a small one, if a work generates great efficacy in indoctrinating the masses of people, then the work must rightly be considered a major work, regardless of its scope.

Inasmuch as the scope and form of a major work are determined in this way by its content, a writer intending to write a major work must always turn the content fit for a major work.

The chuche-oriented literary art theory of our party, by enunciating afresh based on a scientific analysis of the mutual relationship between content and form that it is imperative to turn not the scope but the content fit for a major work, is providing a scientific theoretical guarantee for understanding anew what kind of work is a major revolutionary major work and for correctly solving theoretical and practical questions arising in producing works.

Our party's chuche-oriented literary art theory, in enunciating that it is not the scope but the content that makes a work great, also has provided deep elucidation of the principled demands and ways for turning the content fit for a major work.

The chuche-oriented literary art theory teaches that in order to turn the content fit for a major work, it is imperative above all to correctly select and seize a seed capable of exerting great revolutionary influence on people, a seed capable of elucidating a profound thought which possesses a philosophical character.

Erring in selecting the seed, it will not only be impossible to show in width and depth the ideological content of the resultant work but will fall into the formalism of only clinging to the scope. A work with nothing significant in content while big and noisy in scope of events and life comes to emerge when the writer has started with an imprecise seed.

A seed capable of elucidating a profound thought must be seized in the main stream of revolution which is pregnant with a basic question arising in the course of the revolutionary struggle.

In a major work the writer must correctly portray the main stream of the developing revolution in accordance with the demands of the seed. Important in this connection is that the writers, with a correct understanding of the times and revolution, the masses of people, must show historical facts, strictly adhering to the principle of party spirit and the principle of historicism. At the same time, important in this connection is that even as they portray the twists and turns in the stream of life, they must not miss the intrinsic stream in the course of history, and utilizing fiction and enhancing what is of intrinsic importance out of facts, must generalize it.

In a major work the writer must deal with basic questions arising in the course of the revolutionary struggle.

Generally, in works of literary art it is possible to deal with various questions arising in the course of the revolutionary struggle. Not only basic questions of social revolution but also related questions, in other words, although not basic questions but when they are of importance in moving the revolution forward, it is well to pick up as many of them as desired. But inasmuch as a major work must show the course of the developing revolution and teach people the experience and method of the revolutionary struggle, it must always set forth the basic question arising in the revolutionary cause of the working class.

Again, in a major work the writer must reflect in width and depth from many angles a life capable of bringing out the intrinsic nature

of the times and society. This is so because the basic question of the revolution set forth in a major work can be correctly enunciated only through a model life which brings out the intrinsic nature of society.

The chuche-oriented literary art theory enunciates that in order to turn the content fit for a major work, it is also imperative to faithfully, vividly portray the intrinsic nature of the developing revolution through the growing up in character of the cast of characters, especially through the process in which the leading character forms his revolutionary world outlook.

The basic content of a work, as it gets more eloquently proved in the course of the growing up of the cast of characters who fight with faith, gradually understanding the truth of revolution and the inevitability of its victory, comes to be expanded and deepened into a rich ideological content. The process in which the basic question of the work gets expanded and deepened into a great ideological content must be closely combined with the process in which the leading character forms his revolutionary world outlook. The leading character in the course of the developing revolutionary struggle comes to more deeply understand its intrinsic nature and to purposefully fight on, optimistic about the future. Carrying in width and depth the ideological consciousness and life feeling of the leading character growing up amid the developing revolution and struggle is where the genuine content of a major work is.

What has made it possible for feature film "Sea of Blood" adapted from immortal classical masterpiece "Sea of Blood" is in having graphically enunciated the intrinsic nature of the anti-Japanese revolutionary struggle through the process in which the mother, the heroine, was forming a revolutionary world outlook.

An important way of making the content fit for a major work is also making portrayal intensive.

To make portrayal intensive means to portray one event or life in depth from many angles instead of telling stories and to make it possible to feel and understand many things through one fact.

The great leader Comrade Kim Il-song taught as follows:

"Even though the material is simple, if the content is deep and wide in portrayal, it is possible to turn the work into a major work as much as desired." (Ibid., p 389)

Essentially, the intrinsic nature of portrayal is in that by factually, vividly portraying social beings and life, it enables people to feelingly grasp in the course of personally seeing and hearing the deep intent embodied in it.

The more intensive and intricate the portrayal in a work, the more the work can touch people to the core, carrying a profound ideological content even in not too big and not too long a story.

In a major work, portrayal must be focused on enunciating where the strength is for setting the direction in which to propel the development of ideological consciousness of social beings and the forward movement of the revolutionary movement. Only then will it be possible to correctly enunciate the process of formation of the leading character's revolutionary world outlook and the law of the developing revolution and to properly play the role of revolutionarily indoctrinating people. Therefore, it is important to intensively delve into any one event or character and create the portrayal in depth.

In order to intensively portray event and life in a work, it is imperative to ably weave events to dramatically mesh human relations and properly create life situations so as to intricately bring out the inner world of the characters. Only by dramatically meshing human relations and intricately weaving the developmental process of events will it be possible to unfold stories in depth even as the scope is being kept from expanding unnecessarily big. Again, only by weaving the lives of the characters in such a way as to show their inner world from many angles will it be possible to create an impressive characterization even as the work is being kept from being tedious.

It is essential not to introduce an event without dramaticism, a life lacking in content. Such event and life will only expand scope and form.

In order to turn a work into a major work, it is imperative to intensify form along with content. Depending on making portrayal dramatically intensive or merely enumerating a plane delineation, the form could become harmoniously tight or the volume and length could expand unnecessarily. Therefore, by making form intensive as well, it is imperative to make content and form harmoniously tight. Important in this connection is ably organizing composition.

The chuche-oriented literary art theory also enunciates in a concrete manner the ways of writing major works such as the question of writing a major work with real revolutionaries as prototype, the question of the direction of diverse themes for major works, and the question of thoroughly overcoming masterpiece-ism.

The chuche-oriented literary art theory, by concretely enunciating the principled demands and ways of turning the content fit for a major work, has perfected into an orderly system the creative writing theory capable of admirably producing revolutionary major works.

The theory enunciated by the chuche-oriented literary art theory that it is not the scope but the content that makes a work great is of

great import indeed in the development of the revolutionary literary art theory and in the practice of writing major works.

The chuche-oriented literary art theory that it is not the scope but the content that makes a work great, above all has established an entirely new and correct view toward revolutionary major works and provided a scientific theoretical basis capable of systematizing the theory regarding major works flawlessly in an orderly manner.

In bygone days, generally speaking, a work big in epic form was considered a major work. Such view, because it examined the work primarily from the dimensions of scope and form, could not give a correct answer as to what constitutes a major work or as to how to write such work.

Such view that wants to start out by making the scope big rather than the content is an erroneous view that wants to fill the necessary requirements by coming up with an enormous composition with the introduction of noisy events and a large cast of characters in the belief that works big in scope in broadly reflecting social life are all major works.

The chuche-oriented literary art theory has elucidated in terms of scientific theory for the first time in history that the intrinsic characteristic of a major work lies in the philosophical profundity of its ideological content, and taught that a work which, setting forth an important question of social significance, the basic question arising in the revolutionary cause of the working class, enunciates the intrinsic nature of the developing revolution in the course of formation of a revolutionary world outlook by the leading character who is growing up amid struggle, is precisely a major work.

This has elucidated afresh the concept and characteristic of a major work on a scientific theoretical basis and as such, represents one great turnaround that has brought about a new understanding regarding major works.

The chuche-oriented literary art theory that it is not the scope but the content that makes a work great, also represents a programmatic compass that has illuminated the road to more admirably writing revolutionary major works high in ideartistry which the times and people demand.

The chuche era in which the masses of people, entering the stage as the master in command of the course of history, are launching the revolutionary struggle, calls for the production in greater quantities more than at any time of revolutionary major works which render a great help in the revolutionary indoctrination of people.

The chuche-oriented literary art theory, by enunciating that it is not the scope but the content that makes a work great and by systematizing the principled demands and ways for the realization, has clearly illuminated the road to portraying the formidable revolutionary realities of the chuche era in depth even with not too big a story.

In particular, the theory that it is not the scope but the content that makes a work great has opened the road to admirably enunciating the intrinsic nature of the Korean revolutionary movement, portraying in depth the glory-filled revolutionary history of the great leader Comrade Kim Il-song who has led and is still leading our revolution only along the one road of victory.

To enunciate the intrinsic nature of the revolutionary struggle is a primary portrayal demand for a revolutionary major work. Our revolutionary major works must portray the intrinsic nature of the Korean revolutionary movement and to this end, it is imperative to portray the glory-filled revolutionary history of the great leader Comrade Kim Il-song.

The revolutionary history of the great leader in itself is the history of the Korean revolution, the history of the Korean communist movement, the history of the sacred struggle for national liberation, class liberation, human liberation. Many communist revolutionaries have grown up in the bosom of the great leader, and in the course of the revolution developing under the sagacious leadership of the leader revolutionary events unprecedented in the history of mankind have occurred.

The theory that the content must be turned fit for a major work has illuminated the true road to portraying in depth as a vivid artistic canvas such immortal history of the great leader Comrade Kim Il-song, instead of merely enumerating it.

Indeed, the theory that it is not the scope but the content that makes a work great makes it possible even in the case of dealing with awesome historic events and enormous life to generalize the intrinsic nature of the course of history through a vivid canvas combining them with the developing destiny of the leading character. Again, this theory is a most valid theory which makes it possible to thoroughly overcome tendencies in writing a major work to carry the entire history of the revolutionary struggle in one work in the form of biography or chronicle or to enumerate like a laundry list stories from here and there which are claimed to be good. By this theory came to be enunciated the practical way to write a major work worthy and deep in content, eliminating the erroneous tilting toward making only the scope and form big.

The validity and vitality of the chuche-oriented literary art theory that it is not the scope but the content that makes a work great

has been eloquently proved in the practice of writing revolutionary major works in our country.

Many models of revolutionary major works have been created in the course of adapting immortal classical masterpieces to many art forms under the sagacious leadership of our party. Numerous works such as the immortal classical masterpieces "Sea of Blood," "Flower Girl," and "The Fate of a Member of the Self-Defense Team" faithfully adapted to feature film, opera, and novel; the immortal classical masterpiece faithfully adapted to revolutionary film "An Chung-kun Shoots Hirobumi Ito"; the immortal classical masterpiece adapted to revolutionary drama "Songhwangdang" for today's stage performance; revolutionary films "World Conflagration" and "A Story of the First Armed Ranks" reflecting the glory-filled revolutionary history of the great leader; full-length novels "The Dawning of Revolution," "The Year 1932," "The Hardship March" and "On the Foothills of Paektu Mountain"--these are all revolutionary major works portraying philosophically in depth the revolutionary struggle history of our country.

Under the sagacious leadership of the great leader and the glorious party, in our country in a historically short period admirable major works have been produced in large numbers in the realm of themes of socialist construction along with the themes of the revolutionary struggle in all areas of art such as novel, film, opera, drama, music and dance.

Reality eloquently proves the validity and vitality of the chuche-oriented literary art theory that it is not the scope but the content that makes a work great, and clearly shows that when we go on to thoroughly embody his theory, we can quickly step up the development of socialist literature and arts.

Our writers and artists, by more deeply studying and mastering the chuche-oriented literary art theory of our party and by embodying it in their creative practice, shall produce in greater quantities revolutionary major works high in ideartistry which the times and the masses of people demand.

12153
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THE MOVEMENT TO LEARN FROM THE EXAMPLES OF UNSUNG HEROES IS A COMMUNIST
MASS MOVEMENT THAT HAS EMERGED IN THE NEW STAGE OF OUR REVOLUTION

Pyongyang KULLOJA in Korean No 2, Feb 80 pp 48-53

[Article by Paek Chae-uk]

[Text] A mass movement is a powerful means to step up socialist, communist construction extraordinarily fast, turning around revolution and construction as a task of the masses themselves and making them maximally display their conscious enthusiasm and inexhaustible strength.

To correctly initiate and lead a mass movement in new form to suit each period, each stage of the developing revolution arises as an important demand for the party of the working class to successfully carry out revolution and construction.

As the great leader Comrade Kim Il-song taught, the master of revolution and construction is the masses of people and the strength to propel revolution and construction also resides in the masses of people. In order to successfully carry out revolution and construction, it is imperative to positively set the masses of people in motion. A mass movement is the most revolutionary and positive method for organizing and mobilizing the masses of people in the revolutionary struggle and construction tasks. Therefore, the party of the working class, precisely reflecting existing situation and subjective and objective demands in each stage of the developing revolution, must ceaselessly develop a most rational and effective mass movement with a tight grip on it.

The party of the working class can admirably carry out revolution and construction only when it makes millions of the masses display their revolutionary fervor and creative power to the hilt, launching a mass movement in higher form to suit the new demands of the developing revolution.

How much positive support and response of the masses of people a mass movement can evoke, what great traction power and vitality it can have

depends on how precisely it reflects the demands of the developing revolution and the aim of the masses of people.

The process in which a new mass movement emerges and deepens into higher form is inseparably linked to the process in which the revolution moves forward and society develops.

If a societywide movement in new form is to emerge, there have to be subjective and objective conditions for it.

Only when a mass movement emerges on the basis of ample mental and material forces, can it evoke the positive support and response of the masses and demonstrate a great might, firmly turned around as a task of the masses themselves, in propelling revolution and construction.

A new developmental stage of the revolution calls for a mass movement that suits it, and a mass movement in new form comes to emerge and develop on the basis of the politicoideological and socioeconomic achievements scored in revolution and construction.

By the sagacious leadership of the great leader and the glorious party our revolution and construction is deepening and developing onto a new higher stage, and the historic cause for converting the whole society to the chuche ideology is being successfully attained.

Through the new historic march toward dyeing the whole society one color with the chuche ideology a basic turnaround has been achieved in the ideomental features of our people, an unprecedented upsurge has come to be generated in economic and cultural construction, and an epochal improvement has been brought about in the task of improving the work method and work attitude of the functionaries.

The movement to learn from the examples of unsung heroes which has been initiated and organized and is being led by our party is a communist mass movement which has emerged based on the brilliant achievements scored in attaining the historic cause for dyeing the whole society one color with the chuche ideology.

The movement to learn from the examples of unsung heroes above all has emerged inevitably by the law of nature based on the great change in the ideomental features of our people, an achievement scored in the course of converting the whole society to the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"As a result of the successful progress of the ideological revolution, our people's ideological and moral qualities have undergone a great change." ("Booklet "Let Us Push Up Socialist Construction Under the Banner of Chuche Thought,")

With great achievements scored in attaining the historic cause for dyeing the whole society one color with the chuche ideology under the sagacious leadership of the great leader and the glorious party, the ideomental features of our people have changed beyond recognition, and a basic change is occurring in their ideological viewpoint and work attitude.

With ideological indoctrination work deepened to suit the demands of the developing revolution for converting the whole society to the chuche ideology, loyalty to the great leader and the party among party members and working people has been incomparably heightened. To thoroughly observe the principle of unconditionality in carrying through the policies of the party with fiery loyalty to believe and follow the great leader and the party and to protect the leader and the party politicoideologically with their lives is becoming a bedrock will, a firm life credo of our party members and working people. Thus loyalty on a high plane to offer their youth, their lives for the sake of the great leader and the glorious party has come to strike deep roots in our people's hearts, and this loyalty through practical struggle has come to be further consolidated and universalized into a credo.

Again, all party members and working people have thoroughly armed themselves with the great leader's revolutionary thought, the chuche ideology, and the whole society is filled to overflowing with the attitude of living and struggling in accordance with the demands of the chuche ideology. Our party members and working people, highly displaying the revolutionary spirit of self-reliance with an attitude befitting the master of revolution anytime anywhere, are highly demonstrating the trait of breaking through with their own strength the bottlenecks and barriers encountered.

Today the ideomental state of our working people is very good and so is the political atmosphere of our society. The whole party and the entire people are solidly united around the great leader and the party in one ideological will, and all working people, helping each other and leading each other on, are devotedly struggling for the sake of the party and the revolution, for the sake of the fatherland and the people.

With fiery loyalty to the great leader and the glorious party, sacrificially struggling for the sake of the leader and the party, for the sake of the fatherland and the people--this is the lofty ideomental features of our people.

Such lofty ideomental features of our people are the ideomental cornerstone that has enabled the unsung heroes to set the brilliant examples of sacrificially serving the party and the revolution, the fatherland and the people.

The high loyalty and lofty revolutionary spirit demonstrated by the unsung heroes for the great leader and the party are an eloquent manifestation, a corollary of the spotlessly clear and clean loyalty of our people.

That today in our country unsung heroes emerge in large numbers eloquently shows how lofty a level the ideomental features of our people have reached and how successfully is being realized the work to remold social beings the communist way under the leadership of the party.

The ideomental features of the unsung heroes whom the great leader has sought out and put out front are the genuine model of the ideomental features which the chuche-oriented communist revolutionaries must possess, a vivid model all party members and working people must learn from.

The brilliant examples set by the unsung heroes of sacrificial service for the party and the revolution, the fatherland and the people, are striking deep chords among our people. The lofty examples set by the unsung heroes are making party members and working people burn with one revolutionary aim and desire to strive how to give the greatest joy and satisfaction to the great leader, doing still more of worthy, rewarding work, how to respond in loyalty to the trust and expectation of the glorious party, and how to serve revolution and construction even better. That one and all want to become heroes and innovators like the unsung heroes, learning from their examples, is becoming one societywide attitude in our country.

The warm enthusiasm of loyalty and high revolutionary fervor of our people to win ahead of schedule the ultimate victory of the chuche revolutionary cause, loyally upholding the sagacious leadership of the great leader and the tested guidance of the party, and their thorough mental preparedness and firm resolve to devotedly struggle like the unsung heroes for the sake of the party and the revolution became a societywide factor that made it possible for the movement to learn from the examples of unsung heroes to inevitably emerge, deepen and develop.

Thus the movement to learn from the examples of unsung heroes is a communist mass movement which, emerging based on the changes made in the ideomental features of our people, makes it possible to raise one degree higher the warm loyalty to the great leader and the glorious party among party members and working people. Precisely herein lies the important ground that the movement to learn from the examples of unsung heroes is a communist mass movement that has emerged in a new stage of our revolution.

The movement to learn from the examples of unsung heroes is a mass movement that has emerged by the law of nature based on the cultural

and economic achievements scored on the road of the historic struggle for converting the whole society to the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"... today our working people, every one of them with a certain degree of knowledge and technology, have come to be able to purposefully participate in the sacred struggle to remake nature and society."
("Kim Il-song Selected Works," Vol 5, 2d impression, p 429)

If a mass movement is to be energetically launched, there have to be cultural and economic conditions to a certain degree along with a high revolutionary ideological consciousness of the working people.

When cultural and economic conditions are satisfactorily provided to a certain degree in society, people based thereon can ceaselessly and highly display their revolutionary fervor and creative positivity, contribute in terms of practice to changing nature and society, and compile tremendous exploits and achievements.

Our party and people under the sagacious leadership of the great leader have also scored a brilliant success in developing socialist culture and the socialist economy by remaking society in accordance with the demands of the chuche ideology.

Our party, energetically launching the cultural revolution, has liberated the working people from constraints of the old culture, and rapidly developing education and science, has trained a 1 million strong intellectual army. Again, the sacred task is being successfully realized to raise the general knowledge level of all working people to the standard of a higher middle school graduate and bring up all people as fully developed communist social beings with the high cultural and technical standard of a college graduate.

At the same time, with the three major tasks of technical revolution and the chuche-ization, modernization, and scientization of the people's economy energetically stepped up, all branches of the people's economy have been equipped with the latest technological provisions, and the socialist material and technical foundations of the self-supporting national economy have been solidly consolidated more than at any time. This represents a priceless achievement our people have scored in the struggle to remake the whole society in accordance with the demands of the chuche ideology, and bespeaks that there have been provided the cultural and economic conditions which make it quite possible for them to solve any scientific technical question, however difficult, if they grapple with it with fiery loyalty to the great leader. In particular, that today members of the younger generation thoroughly armed with the chuche ideology in the bosom of the party have come to possess basic scientific knowledge, high cultural and technical standards, and sound

material and technical conditions which make it possible to admirably solve whatever difficult and complex scientific technical questions all on a chuche stand, represents a firm foundation for many heroes to emerge on a mass basis in our country in the future.

The unsung heroes who have devotedly struggled with spotlessly clear and clean loyalty to the great leader and the party, with unflagging faith to live every minute solely for the sake of the party and dedicate their whole lives forever to the party and the revolution, are all members in their own right and reliable vanguard of the 1 million strong intellectual army our party has brought up.

On the road of the historic struggle to convert the whole society to the chuche ideology, not just a few outstanding people but all members of society can all make new scientific and technical inventions and discoveries and accomplish heroic exploits because they all have deeply mastered the basic knowledge of modern science and technology.

Precisely such were the unsung heroes already discovered, and the tremendous scientific inventions and technical changes they have made are all leaps forward and exploits brought about precisely on such foundations.

The achievements scored by the unsung heroes in scientific research work and in the prosecution of technical revolution are not what they have copied and applied extant achievements in science and technology nor what they have improved on what other people knew about. The achievements are entirely fresh scientific and technological inventions and discoveries regarding questions which in the past no one could solve, regarding them as incapable of solution.

The inventions and discoveries on such a high level are exploits that have emerged on the basis of the awesome achievements our party has scored in the cultural and technical areas, and represent priceless achievements which make it possible to hasten our country's socialist, communist construction at an incomparably fast pace.

Today the movement to learn from the examples of unsung heroes has it set as its goal to thus bring about a new revolutionary turnaround in scientific research work and in the prosecution of technical revolution and to generate one great upsurge in revolution and construction.

It is in that the movement to learn from the examples of unsung heroes, emerging from the cultural and economic achievements scored in the course of struggle to convert the whole society to the chuche ideology, is developing into a mass movement to conduct scientific research work and technical revolution on such a high level in all branches, at all units of the people's economy is precisely where another part of the ground of this movement being a powerful communist mass movement in new form is.

What makes the movement to learn from the examples of unsung heroes a communist movement emerging in the new stage of our revolution is also the fact that it is the mass movement that has emerged from the achievements scored in the work to improve the work method and attitude of functionaries in accordance with the demands of the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"All party organizations from the Party Central Committee to primary level party organizations and party members have been solidly united in one ideological will, and with the old framework for party work smashed, a revolutionary work attitude and work method have come to prevail partywide." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 155)

To improve the work method and attitude of the functionaries is of great import in energetically launching a mass movement.

If a mass movement is to emerge, it is imperative to promote to the utmost the conscious enthusiasm and creative wisdom of the broad working masses and ceaselessly raise their organized level. Such demands can be resolved only on condition of establishing a correct mass guidance method.

Only by establishing a correct mass guidance method is it possible to bring about the miracle and heroic exploit of the century, setting the thought of the broad masses in motion and inspiring their revolutionary fervor and to make it possible for innovators and heroes to emerge everywhere.

The functionaries are the core force of the party, commanding personnel of the revolution, indoctrinators of the masses.

Even though the vigor of the masses is upsurging and their revolutionary fervor is high, if the functionaries are to work with an erroneous work method and attitude, they cannot correctly organize and mobilize the broad working people in revolution and construction. Only if the functionaries roll up their sleeves and launch into the mass movement, doing away with the old work methods and attitudes and sharing life and death, joys and sorrows alike with the masses, can the broad working people positively launch into this movement, and the mass movement, becoming more organized, can rapidly expand and develop.

In the past period, attaching great importance to the question of improving work method and attitude, our party steadfastly launched the struggle to establish a revolutionary work method and people-minded work attitude among the functionaries.

By the energetic guidance of our party fresh achievements have been scored in the struggle to improve the work method and attitude of the functionaries, and the great leader style work method is being thoroughly embodied in the entire party and the whole society.

On the road of this rewarding struggle have come to grow up in large numbers admirable functionaries who, personifying the Anti-Japanese Guerrillas style work method, view and judge all questions from the party policy oriented line, and always going in among the masses and giving them heuristic teachings and solving pending questions, help them.

The revolutionary turnaround that occurred in the work method and work attitude of the functionaries was an important guarantee for enabling the unsung heroes to set their examples and score their exploits, and was an important factor which made it possible for the movement to learn from the unsung heroes to expand and develop societywide.

Thus the movement to learn from the examples of unsung heroes is a phenomenon that inevitably emerged by the law of nature under historic social conditions that on the road of converting the whole society to the chuche ideology the ideological consciousness and technical and cultural standards of the masses incomparatively improved and that a basic turnaround was brought about in the work method and work attitude of the functionaries.

For a mass movement in new form to emerge and to expand and develop as a societywide movement, there have to be not only a certain ideomental basis and socioeconomic conditions but the leadership of the party has to be firmly insured.

Even if an exemplar, a model of the chuche-oriented communist revolutionary is created based on the great politicoideological, cultural and economic achievements scored in the course of attaining the historic cause for dyeing the whole society one color with the chuche ideology, unless the new exemplar model, is discovered by the outstanding leader of the working class and the struggle is organized by the leadership of the party to generalize it societywide, the movement to learn from it cannot expand and develop into a communist mass movement.

What made it possible for the movement to learn from the examples of unsung heroes to emerge in our country is the sagacious leadership of our party to launch as an all-party, all-people movement the struggle to discover unsung heroes and put them up front and to generalize their examples.

The great leader Comrade Kim Il-song taught as follows:

"All of our revolutionary struggle, all of our innovation movements could not take one step forward away from the leadership of the party." ("Kim Il-song Selected Works," Vol 2, 2d impression, pp 244-245)

For the party to correctly organize and launch a mass movement is an important demand of revolutionary leadership for revolution and construction.

Revolutionary leadership of the party is the decisive guarantee for causing a mass movement to emerge and develop and for winning its victory.

If the party of the working class which has come to power is to correctly lead revolution and construction, it must positively rely on the masses and maximally set their strength in motion and to this end, must widely organize and launch a mass movement.

Only by organizing and launching a mass movement in rational form to suit the demands of the developing revolution and the aim and aspiration of the masses of people is it possible to make the masses highly display their revolutionary fervor and creative positivity and to energetically inspire them to heroic struggle and exploit.

When the party initiates a mass movement in new form to suit the demands of the developing revolution and the aim of the masses of people and expands and develops it into a societywide movement, the party can more energetically push ahead with revolution and construction.

As is the case with all tasks, a mass movement, too, cannot spontaneously emerge and develop just because there exist certain sociohistoric conditions exist.

In our society, there can be no such thing as a task that spontaneously emerges and goes forward, away from the leadership of the party.

In the case of a mass movement energetically propelling revolution and construction, especially only by the correct leadership of the party can it emerge and develop.

To bring about a ceaseless upsurge and leap forward in revolution and construction, initiating a mass movement and setting in motion the revolutionary fervor and creative wisdom of the masses, is an invariable guideline for the party of the working class.

Our party, by the method of launching mass movements in various forms in each period, each stage of the developing revolution, has been successfully carrying out difficult and enormous tasks arising in socialist construction.

The history of our revolution and construction which has been ceaselessly deepening and developing, winning victories, and moving forward, is a history of the great leader who, initiating correct mass movements reflecting the pressing demands of the developing revolution and the aim of the masses of people, has energetically inspired the whole party and the entire people to the successful realization.

The great leader, with his tested leadership method of creating a model at one point and generalizing it countrywide and on the tens of thousands of li road of his on-the-spot guidance personally nurturing and putting out front fresh buds of a mass innovation movement, has inspired the entire people of the whole country to ceaseless upsurge and innovation.

The Chollima Movement that brought about a great upswing in socialist construction, the campaign for capturing the red flag of the three revolutions that provided a turning point for a new turnaround in comprehensively stepping up the three revolutions--ideological, technical, and cultural--and the movement to learn from the examples of unsung heroes aimed at turning all members of society into genuine chuche-oriented revolutionaries and bringing about one great upsurge in socialist construction--all these could be initiated and energetically launched as partywide, societywide movements only by the sagacious leadership of the great leader and the party.

Away from the sagacious leadership of the great leader and the glorious party, our unsung heroes are unthinkable nor is it possible to speak about the movement to learn from the examples of the unsung heroes.

The great leader Comrade Kim Il-song, discovering our unsung heroes, positively put them out front, and taught all party members and working people to learn from the examples of the unsung heroes who have struggled with total dedication for the sake of the party and the revolution, the fatherland and the people.

Our party, defining it in loyal response to the lofty will of the great leader as an important guideline of the party in the present period when revolution and construction has reached a new higher level to carry out the movement to learn from the examples of the unsung heroes, is sagaciously organizing and leading the struggle to energetically push ahead with this movement as an all-party, all-people movement.

Again, our unsung heroes being discovered and the all-party, all-people movement to learn from their examples being led by the great leader and the glorious party is where the greatness and invincible vitality of this movement is.

Our revolution which is ceaselessly deepening and developing onto a new higher stage pressingly calls for further expanding and developing

the movement to learn from the examples of the unsung heroes and bringing about a new upsurge in revolution and construction.

The movement to learn from the examples of unsung heroes is a majestic forward movement which graphically shows the heroic vigor and indomitable will of our people who, with the revolutionary banner of the chuche ideology held high and solidly united around the great leader and the party, are ceaselessly moving forward and struggling toward new victories.

All party members and working people, energetically launching the movement to learn from the examples of unsung heroes and always holding high loyalty to the party and the revolution and the revolutionary spirit of self-reliance, shall bring about a new revolutionary upsurge on all fronts of socialist construction and further hasten the cause for converting the whole society to the chuche ideology.

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THE MOVEMENT TO LEARN FROM THE EXAMPLES OF UNSUNG HEROES IS A COMMUNIST
IDEOLOGICAL REMOLDING MOVEMENT

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[Article by Wi Ch'an-kill]

[Text] Today the movement to learn from the examples of unsung heroes is energetically under way with an immense traction force and influencing power in great width and depth.

The movement to learn from the examples of unsung heroes is a movement which has emerged in the course of the deepening historic cause for converting the whole society to the chuche ideology, and is a movement which is ceaselessly expanding and developing through the purposeful struggle to turn people into genuine chuche-oriented revolutionaries. Therefore, this is a communist ideological remolding movement admirably embodying the demands of ideological remolding work in a new higher stage.

What makes the movement to learn from the examples of unsung heroes a communist ideological remolding movement is above all the fact that this movement makes it possible to admirably realize the objective of the ideological revolution.

The great leader Comrade Kim Il-song taught as follows:

"The purpose of ideological revolution lies in revolutionizing and working classizing all members of society and turning them into communist social beings." ("Kim Il-song Selected Works," Vol 7, p 269)

The ideological revolution has its objective in eliminating capitalism once and for all from the realm of people's consciousness, arming all working people with the revolutionary thought of the working class, the communist ideology, and turning them into genuine chuche-oriented revolutionaries, fervent communists.

The work to indoctrinate and remold all members of society into genuine chuche-oriented communists is a primary demand for successfully attaining the cause for converting the whole society to the chuche ideology.

In the present stage when the work to convert the whole society to the chuche ideology is ceaselessly deepening, our party is energetically launching the ideological revolution, laying down the high demand for turning all members of society into genuine chuche-oriented communists.

The movement to learn from the examples of unsung heroes admirably embodies the intent our party wants to realize in ideological revolution in the present period. This is so because the movement to learn from the examples of unsung heroes is a positive ideological remolding movement which makes it possible to successfully carry out the work to indoctrinate and remold people into genuine communists by raising the ideological features of all members of society to the lofty level of the unsung heroes.

The movement to learn from the examples of unsung heroes is a powerful way to launch on a new higher level the work to indoctrinate and remold people into genuine communists.

The level of ideological remolding work is determined by the level of the goal the movement sets.

The movement to learn from the examples of unsung heroes is a communist ideological remolding movement to indoctrinate and remold all members of society into genuine chuche-oriented communist revolutionaries, holding as a model the ideological features of the unsung heroes who have emerged in the deepening course of the ideological revolution.

Our unsung heroes personify on a lofty plane the ideological features of genuine chuche-oriented communist revolutionaries.

The ideological characteristics of genuine chuche-oriented revolutionaries lie in that they hold the immortal chuche ideology as their firm world outlook and loyalty to the great leader as their first life.

The lofty ideological features of unsung heroes are a priceless model showing by vivid examples as to how genuine chuche-oriented revolutionaries must live and fight and are shining prototype which people fighting revolution must necessarily learn from.

The boundless loyalty of unsung heroes to the great leader Comrade Kim Il-sung graphically shows the height of their ideological features.

Our unsung heroes, deeply engraving in their hearts the great pride and self-esteem of fighting revolution, loyally attending the great leader, have always had their hearts burning with their enthusiasm of loyalty

to the great leader. They are genuine church-oriented communist revolutionaries who, completely entrusting all destiny to the great leader and our party and holding the teachings of the leader and the intent of the party as their firm compass, their bedrock credo, for work and life, think and practice only in accordance therewith. Holding the firm faith that on the road of following the leadership of the great leader and the party there is nothing they cannot do, and displaying the spirit of infinite devotion and self-sacrifice, they have highly demonstrated the revolutionary attitude of carrying through the teachings of the great leader and the guidelines of the party to the end.

The revolutionary attitude of absolutism and unconditionality to unwaveringly believe and follow none but the great leader and our party and to stop at nothing until executing the teachings of the great leader and the guidelines of the party, whatever the adversity--this is the ideomental features and revolutionary work traits of the unsung heroes.

Because they hold such lofty and clean loyalty, our unsung heroes have dedicated everything in work and life solely to realizing the plan of the great leader and have quietly devoted their whole lives not for any honor or reward but for giving joy to the great leader, for the growth and prosperity of the fatherland.

The revolutionary spirit of self-reliance and fortitude, the indomitable revolutionary spirit held by our unsung heroes, too, stems precisely from their warm loyalty which is spotlessly clear and clean.

Thus the unsung heroes are the mirror of genuine church-oriented communist revolutionaries who have displayed on a lofty plane boundless loyalty to the party and the leader and the spirit of sacrificial service for the fatherland and the people, a high sense of responsibility and attitude befitting the master toward revolutionary duties, and an indomitable fighting spirit. Why the examples of our unsung heroes move people so is precisely because of their faithfulness on such a lofty plane.

Today under conditions that the movement to learn from the examples of unsung heroes is deepening and developing into an all-party, all-society, all-people movement, if we move forward with a tight grip on this movement, it will be possible to firmly raise the level of the ideomental features of all members of society to the height of the mental world of the unsung heroes and successfully step up the work to organize our revolutionary ranks with church-oriented communist revolutionaries. Herein lies part of the ground that this movement is a communist ideological remolding movement to indoctrinate and remold all people into genuine communists.

Next, what makes the movement to learn from the examples of unsung heroes a communist ideological remolding movement is the fact that this movement most admirably embodies the demands of the mass indoctrination method under socialism.

The great leader Comrade Kim Il-sung taught as follows:

"Exerting influence by affirmative examples is one of the basic methods of ideological indoctrination." (Ibid., p 429)

The movement to learn from the examples of unsung heroes is a mass movement aimed at bringing about one great upsurge in socialist construction by indoctrinating all members of society with positive examples and turning them into communist revolutionaries forever faithful to the great leader and the party and by highly promoting their revolutionary fervor and creative positivity. Precisely herein lies the intrinsic nature of this movement.

Under conditions that the socialist system has won, a most energetic mass indoctrination method is the method of influencing people by positive examples. The method of influencing people by positive examples is a powerful ideological remolding method of indoctrinating the masses based on their high awareness and consciousness.

The method of influencing people by positive examples is above all a powerful mass indoctrination method that suits the intrinsic nature of the socialist system.

Under the socialist system where exploitation and oppression has been eliminated and the road is open for all people to achieving their free development, people aim for what is beautiful and good, and what is positive comes to prevail in the whole society.

Under socialism, individual interests and social interests are basically in accord, and unity and cooperation between the working class, cooperative peasantry, and working intellectuals constitute the basics of social relationship. Accordingly, in the socialist society, beautiful, good deeds and positive examples of heightened mass heroism and patriotic self-sacrifice for the sake of the country and the people ceaselessly emerge among working people, with the interests of the party and the revolution, the interests of the society and the people held above individual interests.

Under conditions that all people aim for what is new and progressive, positive examples can at once become universalized on a societywide basis, striking deep chords among the broad masses.

Under socialism, the work to ideologically remold people, only if conducted to suit such intrinsic characteristics of the socialist system, can be successfully carried out.

Indoctrination by positive examples also completely corresponds to the law of the work of remolding social beings under socialism.

To say to remold people's thought means to liquidate everything outdated in their ideological viewpoint and mode of thinking, in their work attitude and work method and make them hold new communist ideomental features.

Under conditions that not only the old ideological dregs are deeply rooted and persistent but people's consciousness level and character, psychological state, social positions and assigned duties are different from one another, ideological remolding work is very difficult and complex.

In the socialist society where the masses of working people are the master of state powers and the means of production, it is impossible to remold people's thought by any coercion or administrative method. To make people move under coercion is only temporary through and through and can never be lasting. Only by the political method capable of psychologically striking people's responsive chord and of being conducive to their voluntary acceptance is it possible to successfully conduct the work to ideological remold people. Indoctrination by positive examples is precisely the most effective method to remold people's thought based on their awareness.

People have the ability to create the positive, not only aiming for the positive but overcoming the negative.

The method to influence people by positive examples is the most powerful method to indoctrinate and remold people into communists in the socialist society. This is related to the role played by positive examples in remolding people's thought.

In the socialist society where all people aim for what is new and progressive, positive examples are criticism of the negative and teach the way to overcome the negative.

People come to examine themselves in contradistinction to positive examples and have determination to correct their shortcomings. Positive examples impart to people a strong desire and urge for lofty action and give them faith and courage. In the course of holding positive examples as a mirror and learning from them, people come to remold their ideomental features the revolutionary way, the communist way.

The method of indoctrinating and remolding people with the influencing power of positive examples is an admirable mass indoctrination method which completely corresponds to the aim of our people and their national and psychological characteristics.

The great leader Comrade Kim Il-song taught as follows:

"Our people, who have lived a developed cultural life from ancient times, have a great disquisitional attitude about truth, love justice, and have a strong mind. We may say that to hold truth, and morality dearer than wealth or power is a traditional, beautiful custom our people have continued from long long ago. For a nation with such a strong moral sense, to influence people by positive examples is by far more effective." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 56)

As the great leader taught, ours is a resourceful people possessed of a long history and developed culture, a nation possessed of a lofty moral sense, loving justice and truth.

Ours is an industrious nation possessed of beautiful aesthetics, outstanding talents and strong will, a revolutionary people deeply searching for truth and struggling for justice. The beautiful customs of our people who unanimously aim for what is new and progressive and value morality, constitute a favorable ideomental framework for indoctrinating and remolding people the communist way by ceaselessly setting positive examples and generalizing them.

Under the sagacious leadership of the great leader Comrade Kim Il-song, our party, tightly grasping it as the invariable guideline for ideological indoctrination work to indoctrinate and remold people with the influencing power of positive examples, has steadfastly launched indoctrination by positive examples among the masses. Our party, initiating mass movements in various forms to suit the demands of each period, each stage of the developing revolution and using the method to put positive examples out front and generalize them, has been successfully carrying out the difficult and complex task of ideological remolding work, human remolding work,

Our party, initiating the all-out nation-founding thought mobilization movement following liberation, energetically launched the task to uproot the old ideological dregs and servile spirit that had taken hold in the colonial society and to arm people with warm patriotism and democratic nation-founding thought. In the process, the party, by the method of taking timely action to put out front the positive examples and encourage and develop them, indoctrinated people to develop the mental and moral features as the master building a new fatherland.

Our party initiated the Chollima Movement and the ensuing movement which was deepened and developed into the Chollima Work Team Movement in the period of a great upswing in socialist revolution and socialist construction, and conducted ideological remolding work, centered on making people develop their ideomental features befitting the socialist working people to suit the demands of our developing revolution following the establishment of the socialist system. The party, by the method of widely generalizing the positive examples set in the course of the

deepening Chollima Work Team Movement, launched ideological remolding work to make people develop the communist features of helping each other and leading each other on in the spirit of one for all, all for one.

To suit the historical conditions that a new turnaround was achieved in the ideomental features of our working people through the Chollima Work Team Movement and that a new advance was made in socialist economic and cultural construction, the party, initiating the campaign for capturing the red flag of the three revolutions, is deepening and developing onto a new higher stage the work to ideologically remold people.

The campaign for capturing the red flag of the three revolutions is above all a mass ideological remolding movement to turn all members of society into fervent chuche-oriented revolutionaries, more energetically launching ideological revolution to suit the demands for converting the whole society to the chuche ideology.

Today the movement to learn from the examples of unsung heroes is a deepened and developed method of indoctrination by positive examples which our party is invariably maintaining and as such, represents a positive ideological remolding movement which provided a turning point for a new turnaround in human remolding task through the campaign for capturing the red flag of the three revolutions.

As a result of the campaign for capturing the red flag of the three revolutions energetically launched in our country under the sagacious leadership of the great leader and the party, a great advance was made in people's ideomental features and socialist economic construction. Today our revolution and construction calls for spurring afresh the campaign for capturing the red flag of the three revolutions and further deepening the task of bringing up all members of society as genuine chuche-oriented communist revolutionaries and the task of remaking all areas of social life such as the economic and cultural areas in accordance with the demands of the chuche ideology.

The movement to learn from the examples of unsung heroes represents an important key to energetically launching the campaign for capturing the red flag of the three revolutions to suit the intent of the party by bringing about a new turnaround in the ideomental features of all people.

The movement to learn from the examples of unsung heroes today is showing an immense vitality as time passes in indoctrinating and remolding people into genuine chuche-oriented communist revolutionaries.

The might and vitality of a revolutionary mass movement manifests itself in how it evokes the support and response of the broad masses and how energetically it propels the revolutionary struggle and construction tasks.

Even though a mass movement sets a good slogan and goal, if it fails to command the support of the broad masses, it cannot expand and develop into a societywide movement nor can it play a big role in pushing revolution and construction.

The past mass movements show that generally, with an example set at a unit widely generalized, they gradually developed into a societywide movement.

Today, the movement to learn from the examples of unsung heroes, rapidly expanding to all branches, all units of the whole country in a short period of time, has become one great societywide revolutionary movement. Amid the dynamic stream of this movement a turnaround has occurred in the ideomental life and work traits of party members and working people, and the politicoideological unity and solidarity of our revolutionary ranks is being further strengthened. Everywhere filled to overflowing with the enthusiasm of loyalty and the whole country bubbling with militant vigor, new miracles and innovations are ceaselessly happening on all fronts of socialist construction.

A turnaround happening in people's ideomental features and work traits and socialist economic construction developing by leaps and bounds as positive begets positive and hero begets hero is today's prideful reality of our country, and precisely herein lies the immense might and invincible vitality of the movement to learn from the examples of unsung heroes as a communist ideological remolding movement to indoctrinate and remold people into genuine chuche-oriented revolutionaries.

Today our revolution and construction calls for further expanding and developing the movement to learn from the examples of unsung heroes.

By more energetically launching the movement to learn from the examples of unsung heroes we shall thoroughly prepare ourselves as genuine chuche-oriented communists forever faithful to the great leader and the party and more energetically shorten the historic march route toward conversion of the whole society to the chuche ideology.

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THE MOVEMENT TO LEARN FROM THE EXAMPLES OF UNSUNG HEROES IS A POWERFUL
TECHNOLOGY REMAKING MOVEMENT TO STEP UP SOCIALIST CONSTRUCTION

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[Article by Kim Ch'ang-ik]

[Text] Today in our country the movement to learn from the lofty examples of the unsung heroes sought out and put out front by the great leader Comrade Kim Il-song is being more energetically launched with each passing day. With the entire working people of the whole country stoutly fighting on with vigorous mental preparedness to fulfill their full share at their revolutionary outposts like the unsung heroes, this movement is expanding and developing into a mass technology remaking movement to bring about fresh innovations and leaps forward in all areas of socialist construction.

To energetically launch the mass technical innovation movement is one of the important demands for successfully building socialism, communism.

The great leader Comrade Kim Il-song taught as follows:

"If many people collectively work, joining strength and wisdom, the work can become more enjoyable and score a greater success. Therefore, the party calls for widely launching a collective innovation movement."
("Kim Il-song Selected Works," Vol 2, 2d impression, pp 239-240)

The mass technical innovation movement is a powerful method which makes it possible to comprehensively carry out technical revolution in all branches of the people's economy, mobilizing the high revolutionary fervor and inexhaustible creative power of the broad masses to the hilt. Such method of innovating technology relying on the masses is the most positive method making it possible to realize at a fast pace the task of ceaselessly replacing the old technology with the new. Only if the party of the working class which has come to power, always paying keen attention to technical revolution and relying on the revolutionary

fervor of the masses, energetically pushes ahead with the mass technical innovation movement, can it liberate the working people from difficult and backbreaking labor and ceaselessly step up production and construction.

Our party by the method of laying down the task of technical revolution reflecting the mature demands of the developing revolution in each period, each stage and of energetically launching the mass technical innovation movement, has successfully carried out the task.

Today's struggle to energetically push ahead with technical revolution like the unsung heroes, learning from their examples, is one great technology remaking movement to epochally develop national science and technology relying on the ever higher revolutionary fervor and creative positivity of the masses. This movement has its major objectives in occupying the fortress of modern science and hastening the chuche-ization, modernization, and scientization of the people's economy by making all working people with high qualifications epochally develop national science and technology following the examples of the unsung heroes.

What makes the movement to learn from the examples of unsung heroes a powerful mass technology remaking movement hastening socialist construction is above all the fact that this movement is a mass technical innovation movement which makes it possible to satisfactorily realize the demands of technical revolution ceaselessly deepening and developing in our country.

The form and developmental degree of a technology remaking movement are determined by the kind of tasks the technical revolution sets forth and wants to resolve. None but a mass technology remaking movement capable of most precisely resolving the mature demands of the times and the developing revolution can energetically inspire the masses to struggle and innovation and become an energetic propelling forces guaranteeing the development of socialist economic construction and of modern science and technology.

In our country, under the sagacious leadership of the great leader Comrade Kim Il-song and the energetic guidance of the party have been brilliantly realized already the historic tasks of socialist industrialization and comprehensive technical improvement, and the technical revolution, moving onto a new higher level, has come a long way.

The completion of socialist industrialization, the realization of comprehensive technical improvement, and the great advance in the prosecution of the three major tasks of technical revolution have all been firmly underpinned by the mass technical innovation movement.

In the present period, an important task arising in carrying out the technical revolution is realizing the chuche-ization, modernization,

and scientization of the people's economy while energetically pushing ahead with the three major tasks of technical revolution. The three major tasks of technical revolution are the ensuing task of technical revolution in a new higher form based on the already realized socialist industrialization and comprehensive technical improvement, and the chuche-ization, modernization, and scientization of the people's economy arise as a strategic task to occupy the material fortress of communism in the high stage of the developing economy where the construction of a completely victorious socialist society is on the agenda.

Such task of technical revolution on a new higher level calls for deepening and developing afresh the mass technology remaking movement.

By the genuine communist revolutionaries thoroughly armed with the chuche ideology and possessed of modern science and technology in the course of struggle to realize the three major tasks of technical revolution and the chuche-ization, modernization, and scientization of the people's economy has been provided a shining model from which we must learn today, and putting out front as a model the lofty examples of the unsung heroes, we have come to launch the movement for all working people to learn from the model.

Our unsung heroes, by maintaining a chuche-oriented stand and method in scientific research work and by stoutly fighting with warm patriotism in the revolutionary spirit of self-reliance and fortitude for the enrichment, strengthening and development of the country and the happiness of the people, scored new breakthroughs in epochally developing national science and technology and occupying the high fortress of science.

The movement to learn from the examples of unsung heroes is energetically inspiring all scientists, technicians and working people to contribute to the development of national science and technology and economy by energetic disquisition and devoted struggle with lofty ideomental features and qualifications. If all party members and working people, like the hero scientists and technicians, go on to fulfill their full share in carrying out the technical revolution, they can bring about an epochal advance in developing science and achieving technical progress and score a great achievement in laying the material and technical foundations for socialism. In particular, this movement, by making it possible to burn away passivity, conservatism, and technological mysticism and to hasten the chuche-ization, modernization, and scientization of the people's economy with the strength of our people under the banner of self-reliance, makes it possible to successfully realize the task of the technical revolution on a new higher level.

What makes the movement to learn from the examples of unsung heroes a powerful mass technology remaking movement is also the fact that this movement is a mass technical innovation movement being energetically

launched on the basis that a new change is taking place in the mental and moral features of working people and that their scientific and technical qualifications have unprecedentedly improved.

The technical revolution is a task for the sake of the masses, a creative task that must be carried out by the strength of the masses. The producer masses with their vital interests at stake in technical development as the master of state powers and the means of production, positively participate in the task. In particular, the scientists and technicians are the pioneers, vanguard of technical revolution who serve with science and technology for the development of the people's economy. Therefore, the developmental degree of the technology remaking movement and its success depend in large measure above all on the ideomental state, qualifications, and role of the scientists, technicians, and working people who are in charge of carrying out the technical revolution.

The ideomental features and scientific and technical qualifications of the scientists, technicians, and working people are one of the most important factors operating in deepening and developing the technology remaking movement.

Ideological consciousness is the source of strength governing people's production activities, and the scientific and technical qualifications they possess enhance their creative abilities.

The more there are people who want to stoutly fight on with burning enthusiasm and high scientific and technical knowledge to serve for the sake of the party and the leader, for the sake of the fatherland and the people, the more the technology remaking movement comes to develop onto a new higher level.

Today when the movement to learn from the examples of unsung heroes is being energetically launched, there is a 1 million strong army of chuche-oriented intellectuals in our country who are capable of solving with their own strength any scientific and technical question arising in developing the people's economy, and the general knowledge standard and technical skills of working people are also greatly improving. The entire people, solidly united in one mind, in one will, are one and all burning with one aim, one desire to serve more faithfully for the sake of the party and the leader, for the sake of the fatherland and the people.

By the most superior education system of our country the national technician ranks are being ceaselessly replenished in large numbers by members of the younger generation who have rapidly grown up, possessed of knowledge of modern science and technology.

In our country have been solidly laid not only the material and technical foundations for occupying the fortress of modern science but the technical forces have been unprecedentedly strengthened, and great potentialities exist for epochally developing science and technology. What is more, the examples of the unsung heroes who have scored new breakthroughs in epochally developing national science and technology and occupying the high fortress of science, are making our scientists, technicians, and members of the younger generation burn with vigorous desire and fighting spirit increasingly with the passage of time to serve in the development of national science and technology and economic construction by energetic disquisition and devoted struggle.

Today, with the movement to learn from the examples of unsung heroes energetically launched in all branches, at all units of socialist construction, the depth and width of the technical innovation movement are ever more increasing, and each day more people participate in energetically pushing the technical revolution onto a new higher level.

What makes the movement to learn from the examples of unsung heroes a powerful mass movement hastening socialist construction is also the fact that this movement is one great technology remaking movement which makes it possible to raise national science and technology onto the world standard, firmly establishing chuche in developing science and technology.

Important in marking the developmental stages of the technology remaking movement is the content and method of technical development for the goal of the movement and its realization.

All new technology remaking movements emerge based on the achievements scored through past technology remaking movements, and develop toward a higher goal. This is the developmental process of the technology remaking movement that meets the law of the developing technical revolution.

The unsung heroes, by setting their research goal on a chuche-oriented stand and by waging a seed revolution and a casting revolution with chuche-oriented methods, have made great contributions to epochally developing national science and technology and occupying the fortress of science.

The movement to learn from the examples of unsung heroes, as it enables all scientists, technicians, and working people to epochally develop science and technology, like the unsung heroes, on a chuche-oriented stand, represents one great offensive battle in occupying the fortress of modern science. This movement makes it possible, starting from the reality of our country, to create new science and technology one after another unprecedented in any country's history of technology in the world, instead of merely copying or adopting to suit the specific conditions of

our country extant achievements in science and technology and the extant means of technology.

Again, it is opening up a wide road which makes it possible for all scientists, technicians, and working people, helping each other and leading each other on with fiery enthusiasm to genuinely serve the party and the revolution, to successfully solve scientific and technical questions and energetically push ahead with the technical revolution relying on the strength of the entire masses under the unified guidance of the state.

Truly, the movement to learn from the examples of unsung heroes is a powerful mass technical innovation movement hastening the three major tasks of technical revolution and the chuche-ization, modernization, and scientization of the people's economy today when a new turnaround is being brought about in the development of the socialist economy.

The movement to learn from the examples of unsung heroes is of great import in solidly laying the material and technical foundations for socialism by rapidly developing science and technology.

The importance of this movement in carrying out the technical revolution is above all in ceaselessly fueling the fire of mass heroism and collective technical innovation while thoroughly smashing passivity, conservatism and technological mysticism.

The great leader Comrade Kim Il-song taught as follows:

"In order to energetically push ahead with the technical revolution, it is imperative first of all to do away with conservatism, flunkeyism, technological mysticism and empiricism which obstruct the prosecution of the technical revolution." ("Kim Il-song Selected Works," Vol 6, p 433)

The technical revolution ceaselessly develops through the struggle against what is old. The process of the technical revolution is not a simple process of replacing the old technology with the new but is the process of an incisive ideological struggle against all sorts of erroneous notions which apply the brakes on boldly adopting new technology while absolutizing extant experience and technology without believing the inexhaustible power of the masses.

The work and struggle of the unsung heroes show that away from the struggle to overcome the malaise of all sorts of erroneous notions obstructing the prosecution of the technical revolution, innovation could not emerge nor is it possible to expect the success of the technical revolution. The course of struggle of the unsung heroes was a course of struggle between new and old, between progressive and conservative, between positive and passive, and their exploits were scored as a result

of burning away everything old, conservative, passive, and of insuring the victory of the new, progressive, innovative.

Therefore, to energetically launch the ideological battle to uproot all sorts of old ideological dregs which apply the brakes on the development of technology is an indispensable requirement for successfully carrying out the three major tasks of technical revolution and hastening the chuche-ization, modernization, and scientization of the people's economy.

The movement to learn from the examples of unsung heroes makes it possible to energetically push ahead with technical revolution, further fueling the fire of mass heroism and collective technical innovation while energetically launching the ideological battle and thoroughly smashing passivity, conservatism, and empiricism.

When the movement to learn from the examples of unsung heroes is energetically launched, all party members and working people, highly displaying, like the unsung heroes, an attitude, a high sense of responsibility, and an indomitable fighting spirit befitting the master of revolution, can bring about a decisive advance in the development of technology and successfully resolve the necessary scientific and technical matters with their own strength.

Precisely because of this, the movement to learn from the examples of unsung heroes is a great inspiring force, a firm guarantee for sweeping away everything old and stagnant standing in the way of our forward movement and for rapidly developing national science and technology relying on the collective strength of the broad masses.

The great importance of the movement to learn from the examples of unsung heroes is also in the fact that by strengthening creative cooperation between workers and peasants on the one hand and scientists and technicians, it makes it possible to rapidly develop national science and technology.

Science and technology develops even more rapidly when the combination of theory and practice, experience and grasp is correctly insured and the abundant practical experiences of the producer masses and their new technical ideas are scientifically proved and widely generalized.

Today the concrete realities wherein the linkages between all branches, all units of the people's economy are becoming closer call for further strengthening creative cooperation between workers and peasants on the one hand and scientists and technicians. Numerous difficult and complex scientific and technical questions arising in insuring integrated, many-sided development of the people's economy and perfecting afresh the technical processes and methods of production through the introduction of the latest science and technology can be successfully solved only if the scientists, technicians, and

producers closely combine practical experiences with science and technology, helping each other and teaching each other.

The movement to learn from the examples of unsung heroes makes it possible to most satisfactorily resolve these important demands arising in bringing about one great revolutionary turnaround in the development of national science and technology. This movement makes it possible to achieve the genuine unity of the workers, peasants and the scientists, technicians in one mind solely to resolve matters wished by the great leader and intended by the party and to promote the initiative and collective wisdom of the masses to the utmost. The more energetically this movement is launched, the more rapidly it is possible to develop national science and technology relying on the collective strength and wisdom of the masses and energetically push the technical revolution onto a new higher level.

The great importance of the movement to learn from the examples of unsung heroes is also in developing the economy at a ceaseless high speed, mobilizing the potential for production growth to the hilt under the banner of self-reliance.

The great leader Comrade Kim Il-song taught as follows:

"In all areas, we must improve the technical standard and strengthen the conservation struggle, courageously overcome the barriers lying in the way of our forward movement, further promoting the revolutionary spirit of self-reliance, and successfully solve economic and technical questions." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 360)

To maximally mobilize and utilize the internal potential of the people's economy, highly displaying the revolutionary spirit of self-reliance, is an important key to developing the socialist economy at a ceaseless high speed. Only by maximally mobilizing and utilizing the internal potential under the banner of self-reliance is it possible to successfully carry out the difficult and enormous task for the chuche-ization, modernization, and scientization of the people's economy.

Today when the linkages between the branches, between the production processes of the people's economy are tightly meshed and the standard of technological provisions of the people's economy has incomparably improved as socialist construction deepens, a major potential for production growth is in energetically pushing ahead with the technical revolution.

Only by energetically pushing ahead with the technical revolution, highly displaying the revolutionary spirit of self-reliance and fortitude, is it possible to quickly increase production capacities, effectively utilizing already laid economic foundations to the maximum and widely introducing modern technologies. And it will also be

possible to satisfactorily solve the questions of further improving the means of technology and shortening production processes and of conserving labor, material and supply.

Today, the question of energetically stepping up production and construction, in the final analysis, depends in large measure on maximally mobilizing the internal potential of the people's economy, highly displaying the revolutionary spirit of self-reliance.

The movement to learn from the examples of unsung heroes enables one to firmly maintain a revolutionary stand and method in developing science and technology, thinking out everything and resolving it to the end with one's own head unconstrained by any extant theory or experience and to highly display the indomitable fighting spirit of breaking through any barrier, never afraid of it, with one's own strength. Amid the dynamic stream of this movement, all party members and working people, by ceaselessly developing national science and technology quietly at their revolutionary outposts like the unsung heroes whether or not anyone watches them, whether or not anyone understands them, can bring about an epochal turnaround in socialist construction.

Truly, the movement to learn from the examples of unsung heroes is a powerful inspiring force which makes it possible to eliminate everything old and backward and rapidly develop national science and technology as an all-out mass movement and to energetically hasten socialist economic construction, highly displaying the revolutionary spirit of self-reliance.

Today the enormous task of socialist economic construction facing us calls for ceaselessly hastening production and construction, launching the mass technical innovation movement more energetically than at any time.

Important in rapidly developing science and technology by energetically launching the movement to learn from the examples of unsung heroes is ceaselessly deepening this movement by planning and formulating organizational political work.

Our functionaries, deeply understanding the immense importance of this movement and firmly giving priority to political work, work with people, must thoroughly prepare all party members and working people ideologically so that they may resolutely fight on, persistently grappling with the task, with boundless loyalty to the party and the leader and the revolutionary spirit of self-reliance and fortitude. Again, the functionaries must correctly lead all working people so that they may, with a clearly set goal of pledge, may faithfully work devoting all their wisdom and energy in order to successfully attain the goal.

There is absolutely nothing mystic about science and technology and anyone who puts his mind to it, can develop it. What obstructs the mass technical innovation movement is passivity, conservatism, and technological mysticism, and without eliminating them it is impossible to bring about the rapid development of science and technology.

By eliminating all sorts of old ideological dregs such as passivity, conservatism, technological mysticism and attitudes unbecoming the master of revolution, we must ceaselessly create new science and technology and widely adopt it.

Developing science and technology is a glorious revolutionary task the scientists and technicians are in direct charge of. Today our revolution calls for raising our national science and technology to the world standard at the earliest possible date, maximally mobilizing the inexhaustible creative wisdom and abilities of the scientists and technicians.

Our scientists and technicians, thoroughly establishing *chuche* in scientific research, must highly display the revolutionary spirit of self-reliance, and constantly improving their qualifications, must successfully solve the scientific and technical questions arising in realizing the *chuche*-ization, modernization, and scientization of the people's economy.

Our functionaries, thoroughly overcoming the erroneous phenomenon of failing to pay the deserved attention to technical innovations with lopsided emphasis on production alone, must satisfactorily insure the working conditions for the scientists and technicians, give them correct assignments, and take timely action to sum up their work. By taking timely action to seek out positive examples set in developing science and technology, to correctly evaluate them and generalize them, they must make one and all vigorously launch into the mass technical innovation movement with faith and courage.

By more energetically launching the movement to learn from the examples of unsung heroes and by making all working people genuinely serve the party and the revolution with practical achievements in the development of science and technology, we must bring about a revolutionary upswing once again in socialist economic and cultural construction.

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